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A NEW CHRISTUS
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NOVEMBER

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VOLUME IX
NUMBER 2

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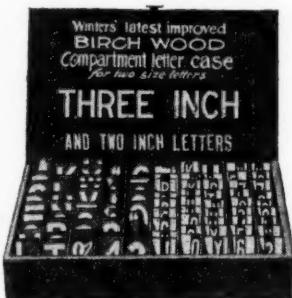
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The Editor's Drawer

What Marriage Service Do You Use?

A forthcoming issue of *Church Management* will carry an interesting story about the work being done in Old Stone Church, Cleveland, in its department on marriage and the home. Among the interesting items I picked up when making the visit to the church was a specially prepared marriage certificate containing original marriage ceremonies used by Dr. Mark and Mr. Klahr, the ministers of the church.

I am wondering just how common individual marriage services are. How many ministers use marriage services which they have themselves created? Do you? Just why have you found the historic forms unsatisfactory? Just what does a minister expect in a funeral liturgy which the denominational forms do not contain?

These are some of the questions which are going through my mind. If you use your own form and have a copy of it in type, I would like to receive one. It is a phase of ministerial practice which we have not touched in *Church Management* as yet.

WILLIAM H. LEACH.



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Bull's-eye for Bulletin Boards

By Charley Grant

A fiery sermon may make a hot congregation.

The people of means may act the meanest.

Tomorrows are always weak days.

Back yard gossip makes front page news.

Wall flowers seldom get bouquets.

A dead church never represents a living Christ.

Coarse words never make a fine impression.

A cheap skate is always on thin ice.

Magnetic people seldom need a pull.

Temperamental folks are about 80% temper and 20% mental.

To really get a kick out of life—foot your bills.

A sound gospel is not noisy.

Opportunity doesn't do the most knocking.

It doesn't take horse sense to nag.

One who stoops to evil isn't straight.

Are things hot for you?—Keep cool.

Magnetic people are always attractive.

It would help if more folks found they were lost.

To build a life on happiness you must have a foundation of love.

One never needs a gun to soldier on the job.

A good way to be happy is to make other folks glad.

Folks who look ahead are seldom left behind.

Too much soft life gives one a hard look.

The conscientious investor puts his principles first and his interests later.

During a recent sermon on the text "Man looketh on the outward appearance, but God looketh on the heart," sixty-four women were counted powdering their noses.

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Fine envelopes—a few with rough deckle edge and others with fancy cut art tissue lined flaps as shown in illustration at left. The gift box is in rich colors of blue and gold, free from printing, and may be used for gift purposes.

Our Box No. 52 contains 21 cards and folders of surpassing richness. A \$2 value for \$1. Here is a DeLuxe assortment of cards and folders for the folks who want rare art value and lofty holiday sentiments. Box Assortment No. 52 shown at right, contains—21 beautiful pieces that are ideal for those who prefer non-Scripture-text cards for selected friends and additional cards without Bible verses. Water color effects, silver high lights, gold rough-edged borders, black and silver silhouettes, gorgeous scenes in 8 color litho, rich tissue linings in fancy cut envelopes, carry-over designs in the six French parchment folders, are only a few points of outstanding merit. The box design in silver and black is sparkling with real varnish.



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Pastor's Christmas Greeting Folder
Letter No. 2



A we celebrate the birthday of our Lord I
create every Christmas blessing for you.
Jesus is God's love-gift to the world. He
"so loved that He gave" the best He had
for our redemption. Since the first Christmas
night has been observed as "Humanity's
extreme Gift-day, when men everywhere are
called to give to God the best they have, their love
their time, their talents, their all for only the
best is God's enough for His love and life.
Give to Him your love and life, as the
Church your time and devotion, to those about you,
kindly words and deeds, and all in the name of the
Christ of Christmas.
I lay the gift of Christmas to you to be a double
portion of the Spirit of Him whose name we bear.
Faithfully your Pastor.

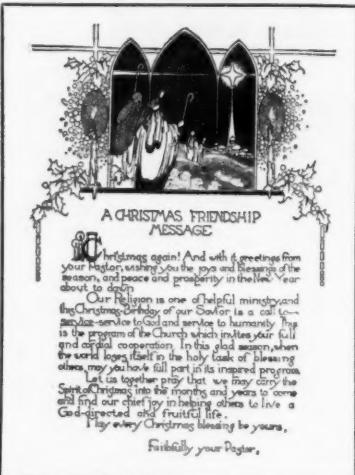
Pastor's Christmas Letter No. 2

This beautifully embellished "Message from Your Pastor" is such a one as might flow from the heart of the earnest pastor at Christmas time when he would be working out his greeting to the members of his church. He wishes them "the joys and the blessings of the season," and "prosperity in the new year" and that they may have a "full part in the inspired program of this glad season." Artistically hand-lettered and printed in three colors and gold on excellent paper. Folded size, 6x8½ inches. Price, \$2.50 per hundred with square envelopes; 50 or less, 3c each.

Pastor's Christmas Letter No. 4

This very choice "Christmas Friendship Message" "Craves every Christmas blessing for you." It effectively speaks of Christmas as "Humanity's Supreme Gift Day when men everywhere are called to give the best they have." It invites the members to "Give their love and life in church devotion and kindly deeds to those about." Artistically hand-lettered and printed in three colors and gold on excellent paper. Folder size, 6x8½ inches. Price, \$2.50 per hundred with square envelopes; 50 or less, 3c each.

Pastor's Christmas Greeting Folder
Letter No. 4



A CHRISTMAS FRIENDSHIP
MESSAGE

Friendship again! And with it greetings from
your Sunday school, the joys and blessings of the
season, and peace and prosperity in the New Year about to dawn.

Our Holiday is one of helpful ministry and
the Christmas spirit of giving. It is a call to
service-service to God and service to man. It is
the program of the Church which invites their full
and cordial cooperation. In this glad season when
the world looks itself in the holy task of blessing
others, may you and your church take a full part in this inspired program.

Let us together give to the world the spirit of the
Spirit of Christmas. Into the coming new year to come
and find our chief joy in helping others to live a
God-directed and fruitful life.

I lay every Christmas blessing to yours,

Faithfully your Pastor.

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Dime Gleaner

Collects fifty dimes
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Combination Coin Album

Collects five dollars in
nickels, quarters and dimes
\$6.00 per hundred

We invite you to try this very feasible plan of money raising while the Christmas spirit is abroad to help you.

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A Journal of Homiletics and Parish Administration

Edited by WILLIAM H. LEACH

VOLUME IX
NUMBER 2
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An Experiment In Preaching

By Robert E. Keighton

This story raises a most interesting question. Just how much of your sermon does the congregation get? Perhaps after you have read this story you will be interested in trying a similar plan in your own church.

HERE is certainly nothing very new in a minister re-preaching old sermons; it seems to me that I have heard something about "turning the barrel upside down." Not long ago a friend told me that since he had gone to a new pastorate, he had preached only one new sermon each week. No, there is nothing new about old sermons!

Nevertheless, it occurred to me recently that I should like to make an experiment with them. I should like to find the answers to some questions that had been bothering me: Are my old sermons still usable? How much do congregations remember of the sermons they hear? What has happened to my preaching over the period of my present pastorate? To answer these and other questions of similar nature I made the following experiment.

Going into the pulpit one Sunday evening I announced at the beginning of the sermon,

"I am beginning tonight an experiment that will require one month to complete. It will be conducted each Sunday evening. Please forgive me if I say that although you will share with me in conducting this experiment, I shall not tell you just what it is until the last evening."

There was quite a bit of amusement and interest. I felt that we had made a good beginning.

I have been in my present pastorate for seven and a half years. The sermons selected to be re-preached were all delivered for the first time during the first six months I had been with the church. Consequently they were just seven years old. Granted that they were very young; even in that brief time much water had gone over the dam—and finally, that was as far back as I could go!

The titles of the sermons chosen were: *The Most*

Interesting Man in the World; The Miracle We All Believe; Banked Fires; Disappointments of a False Faith and Begin At My Sanctuary.

The very first response came at the close of the first Sunday evening and concerned the titles. A young lady asked,

"Have you preached that sermon before?"

"Why?" I countered.

"Because," she replied, "on the way over tonight I kept saying to my husband, 'The most interesting man in the world—the other fellow!' Sure enough, that was your sermon."

As the sermons went on, others mentioned that they were sure they had some recollection of having heard these titles before. That was my first result from the experiment.

Other comments were enlightening, as they were interesting. The same young lady who spoke after the first night, came after a later sermon and said,

"Now I know you are re-preaching these sermons. I recognized a quotation you used tonight. It was that one about a 'shuttle-train'."

(The quotation was the following, from Fosdick's "The Meaning of Service," page 145—

"A certain type of mind always is tempted to conceive this present life as a short, narrow-gauge railroad, whose one objective is the junction of death, where the through express for immortality is met. All questions of comfort, health and wholesome circumstances upon this present shuttle-train seem negligible. We shall not be here long. To achieve a fortunate immortality is the one absorbing and exclusive aim of religion."

The importance and use of illustrations combined to make the second result of my experiment.

The next result confirmed what I had long suspected; viz., that a congregation hears only partly what the preacher says, the larger part of what they "hear" is what they think he means! How much I value that class in psychology that gave to my vocabulary the phrase "apperceptive mass." Of course, the modern student will be shocked at this archaism; but he will know what I mean, all right.

This tendency to interpret what is said in terms of what we ourselves are thinking was nowhere more aptly illustrated than in the case of one man with whom I had recently discussed the problems of Christian Education and Evangelism, as related to our local work. Part way through the experiment he confidently told me that he was glad our conversation had borne fruit, for he was anxious to know the results of my little experiment in "educational evangelism!"

These were all very interesting results; but more striking were those personal reactions that I, myself, had to the experiment. Let me speak of three of them.

First, there was the discovery that the themes of years ago were still usable. What I had preached had not been only a passing fancy, the yielding of oneself to a transient appeal. The subject was no fad or hobby; but one that would still be of importance seven years later. That is very important! It is most helpful to know that at least some of the things one says are not merely for today. It helps considerably, especially in those times when a preacher asks himself, "What good does it all do? Here are about one hundred sermons a year. How many are worth preaching? How many are like Beauty, with 'its own excuse for being'? What have I given to my congregation that will be even a glimpse of enduring values?"

Second, the manner of presentation was somewhat different. The spirit had changed from that of youthful enthusiasm to mature eagerness. My congregation was an entirely different picture to me. At first they were those unenlightened souls who had

somehow survived until I had arrived and who now would grow under the warmth and wisdom of a new sun. These years have turned them into—friends!

They are now those with whom I have shared life; yes, and death. It has been a marvelous experience to find that all the while they have been preaching to me, that life has had a way of softening the minister's heart. He believes that he is none the less enthusiastic and none the less confident; but now it is an enthusiasm and confidence deeper rooted in God and much deeper rooted in man.

A local physician once told me of the shock he received when his first patient died. He said,

"When I came to Narberth and hung out my shingle, I was sure that no one would ever die again!"

He and I have each learned our lesson!

Finally, I have turned to the inward convictions of my own soul for confirmation of my sermons, rather than to the words of others. At first I had a *flair* for quotations; they filled the pages of my manuscript. I shudder to think how many times I sententiously announced a truth and then proceeded to "bless it and approve it with a text"—or a quotation. Now I am ready to allow the statement to stand or fall upon its own merits, one of them being that it comes from personal experience and is put into personal language stamped with the words, "Good only when presented by the one to whom originally issued!"

As a corollary to this last, we might notice that there was a lessening tendency to attempt wit. Jokes, or what I fondly thought were such, have largely passed away. Occasionally I plead guilty to the use of humor, which, come to think of it, is nothing to plead guilty about, after all! The first part of the quotation used above, you may remember, concerned a "sober brow"—and who wishes to be that?

So, you see, I have learned a very great deal about my preaching by this simple experiment. It has been a good experience and I hope the sermons of the future will be benefited by it. In a large measure it has confirmed what has been a favorite statement of mine; viz., "I shudder to think what sermons I preached ten years ago. I shudder again to think how the sermons of today will appear ten years from now!"

PRAYER

In the silence of my chamber
I may with my Saviour share
All my worries and my troubles,
As I talk with him in prayer.
When I kneel before my Master,
I can feel His presence there,
And the load of care and sorrow
Seems much easier to bear.
In the silence of my chamber
I find peace, and lose despair,
For the glory of the Saviour
Comes to me by way of prayer;
I can feel sweet peace descending
Like a shower from above,
And my heart grows calm and tender
In the blessing of his love.

—Alice Jean Mowat.

CHRIST MAKES A WORLD CITIZEN

One cannot be focused on the life of Jesus Christ and not be a world citizen. We love everything and everybody God has created. We find them all interesting. Differences of race, color, language, and background do not stop the flow of your love. It is because we are all different that life is so rich and beautiful. If all the flowers were of one color, we would soon tire of them. It is the variety of color that makes artistic creation possible. How we would miss the beauty of stained-glass windows, paintings, sunsets, gardens, and personal adornment if there was only one color in the world. God had a pur-

pose when he made the human family to differ in its color, tongue, and expression. The truly spiritual person will rejoice in this and make for himself a glorious rose window of friendship, including all colors and shades. The beauty of a heavenly design will hold us spellbound; and as the light of the Sun of Righteousness makes every color radiant, we will thank God for the glory of the heavenly vision he has given us. International and interracial friendship enrich our personality and free it from the narrowness of a backwoodsman. A cosmopolitan is one who is at home anywhere on earth and among any people.

Bertha Conde in *Spiritual Adventures In Social Relations*; Cokesbury Press.

The Passion Play Of The Prairies

Twenty Thousand People Witnessed This Production in 1931

By John H. Patterson and Ruth Butcher

FAR out in western Nebraska a group of eighty young people banded together into the Epworth Endeavor, which is the young people's organization of the Federated Churches of Bayard, give of their services loyally and wholeheartedly to make possible the presentation of the great outdoor Passion Play, *The Gift of God*, which is presented annually under the auspices of the Federated Churches of Bayard. Hundreds of people come to this little western Nebraska town of Bayard to "lift up their eyes unto the hills from whence cometh their help." There the

angels proclaim the birth of Christ in that beautiful hymn "Joy to the World;" upon the ledge of rock Peter cries out in penitence, "Oh God, forgive me," and three angels appear overhead symbolizing God's forgiveness. These are only a few scenes from the great outdoor pageant. It is the one service of worship which reaches the many people who otherwise would never hear the story. From far back in the hills, from the Wyoming ranches, from the plains of the Dakotas from the entire state of Nebraska, they come to sit upon the vast undulating prairie and worship with the staunch-hearted westerners as they present the life of the Christ in sixteen stirring episodes.

The purpose of this pageant is one of reaching the multitude. It is not a money making scheme in any sense. There is no charge of admission; a silver offering is taken to defray the heavy expenses. Louis H. Kaub, the author of the play, and John H. Patterson, the minister of the Federated Churches which sponsor the production, declare that it shall remain always a service of worship in order that they may minister unto the many people who could not attend otherwise. This year 19,364 people witnessed the pageant. They represented fifty-six counties of Nebraska; nineteen states of the Union; from as far south as Tennessee and Oklahoma, from New York, from California, and from Michigan they drove to see this Passion

Play. This is the fourth year that it has been presented in the beautiful, natural amphitheatre under the shadow of the historic old Chimney Rock, a landmark for nearly two million travelers along the Oregon Trail of yesterday. Many of

Prophet pleads with the people "Seek ye Jehovah while He may be found; call ye upon Him while He is near; lest he come and ye be not ready to receive Him; lest He appear and ye know Him not." In the next episode, "The Bethlehem Birth" the lights shift to the cave-stable afar off where Mary and Joseph are seen at the manger. Out of the heavens an angel appeared, saying unto the Judean Shepherds that a Saviour had been born unto them in the city of David. And the Angelic hosts break forth in the song, "Joy to the World; the Lord is come." As the flare dies out the angels apparently ascend high into the heavens, for in a second we see them high above us, and their song floats down upon the thousands seated below hearing perhaps for the first time the message of God. The next scene is one of the most spectacular of them all, in which the "Wise Men of the East" come, having followed the Star from afar in faith to present their gifts in willing worship. Out of the wilderness cometh John the Baptist "who prepared the way of the Lord," saying "Repent ye, repent ye for the kingdom of Heaven is at hand."

The twelve men, chosen by Jesus to be his followers, discuss the Son of God and promise to follow Him. One of these betrays his Master in "The Bargain of Judas" in which the Pharisee Azariah and his band bargain with Judas for thirty pieces of silver. As Judas slinks away into the darkness, the hidden choir

The Wise Men At The Stable

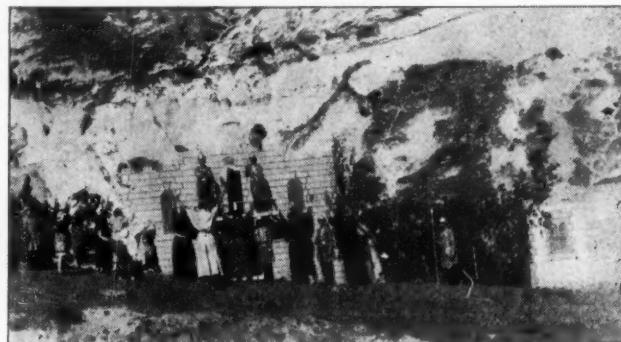


the scenes are possible only because of the almost endless stage which is cradled in the lap of huge abrupt promontories which rise sharply to some 2,000 feet. Sloping hillsides gradually approach the stage much the same as a sloping theatre floor. On these hillsides is ample room for 10,000 visitors, all within easy reach of the principals' voices.

These young people receive no individual recognition. They play their parts for the sake of the pageant. Long before the pageant is presented, they begin training for their parts. Several have portrayed the same characters for three or four years.

These young people, coming from both the Presbyterian and Methodist constituencies consider this as their supreme work of the year. No one refuses to do his or her part. The Angelic Chorus composed of sixty young women contributes much to the Passion Play. Each night thirty of these girls climb about three-quarters of a mile to scale the highest peak, from which they appear, with the aid of special lighting devices, to be poised in the heavens.

As the Passion Play begins the



Asking Pilate for Barabbas

of seventy-five voices rings forth the challenge "What Shall the Harvest Be?" As the sounds die out into the night, on a hill about a quarter of a mile away the rabble which Judas led descends into Gethsemane for the betrayal and arrest

of Jesus. Not only Judas forsook his Master, for in the next episode Peter denied him thrice; the cock crows, and he exits in remorse and shame. Pilate appears from the Judgment Hall to declare, "I find no fault in Him," and offers to release Jesus at the Passover; but the mad mob, led by Caiaphas and his henchmen call for the release of Barabbas and the crucifixion of Jesus Christ. In unspeakable torture of soul and with the blood of Christ upon his hands Judas Iscariot returns the silver to the scorning Pharisees and then goes out into the darkest night his soul had ever known to hang himself. Judas was too ignoble to repent in full, but Peter seeks and finds forgiveness.

"On a hill far away stands an old rugged cross" where three Marys mourn for the Christ. Many of his followers come and go sorrowfully. Ishnah, the wife of Barabbas meets him on his way to the cross and pleads with him to flee beyond the Jordan, but he refuses to flee for "something about the man of Galilee calls him," and he falls at the cross and worships Him. Joseph of Arimathea who alone of the members of the Sanhedrin did not consent unto the plot to kill Jesus Christ secures the body from Pilate and gives Him hasty burial in his own unfinished tomb.

In the last episode the angels roll away the stone, and Mary Magdalene cries out the message of the Resurrection, "He is Risen; our Lord liveth." The hidden choir sounds forth the song of hope; "Christ the Lord is Risen Today."

This Passion Play is presented by a cast of 135 characters, which does not include the choir of seventy-five trained voices. The costumes are designed and made by the women of Bayard. These costumes are valued at more than \$1,000. The action takes place on seven different stages. The main stage extends for more than 120 feet. Natural rock, hill and vale make up the stage with the necessary buildings and the added shrubbery.

The tomb of Christ is dug into the hillside and is considered by many a replica of the tomb in the Holy Land said to be the burial place of Jesus. It is a copy made from a photograph taken by Mr. Kaub on his visit to the Holy Land.

The Passion Play was presented four nights this year, June 14-17 inclusive. On the second night a severe storm of dust, rain and wind lasted throughout the Pageant, but 4,700 people refused to leave their places on the hillside, and the cast, drenched by the rain and buffeted by the wind struggled against the elements to present the entire play. The most beautiful scene upon this stormy night was that of "Golgotha," during which the blackness of the night; the magnificent display of electricity with the rumbling thunder which shook the earth brought the reality of that day of suffering long ago into the consciousness of the audience, until they left feeling that they had seen Golgotha as it is described to be in the Book of Life.

He became an outcast that we might never be cast out.

He was crucified for us that we might reign with him.

He wore the crown of thorns that we might wear the crown of glory.

He was abused, tempted, persecuted, despised, derided, betrayed, denied, smitten, scourged, buffeted, taunted, blasphemed, frowned upon by pride and oppressed by power, giving up all things that we might receive all things. As one has expressed it: The Lord Jesus Christ is the all-in-all of his redeemer.

In every want he is their friend. In every danger he is their defense. In every weakness he is their strength; in sorrow, their joy; in pain, their peace; in poverty, their provider; in sickness, their physician; in hunger, their bread; in trouble, their consolation; in perplexity, their counsellor; in the furnace, their refiner; in the floods, their rock; in assaults, their refuge; in accusation, their advocate; in debt, their surety; in slavery, their ransom; in captivity, their deliverer; in the day, their sun; in the night, their keeper; in the desert, their shepherd. In life, he is their hope; in death, their life; in the grave, their resurrection; in the kingdom, their glory.

Let Christ, therefore, be thy All-in-all for time and for eternity. With the faithful martyrs say, while living, "None but Christ." When dying say, "None but Christ." Through all eternity say, "None but Christ." Let this triumphant name, "The Lord our Righteousness," settle every difficulty, solve every doubt, and silence every accusation. When conscience tells thee thy sins are both many and great, answer thou, "Christ's blood cleanseth from all sin." When reminded of your ignorance, say, "Christ is my wisdom." When your ground and title to the kingdom are demanded, say, "Christ is my righteousness." When your meekness to enter within its sacred walls is challenged, say, "Christ is my sanctification." When sin and the law, when death and Satan claim thee as their captive, reply to them all, "Christ is my redemption!"

THE ADVENTURE OF GOD

Genesis begins not with man's adventures, but with the greatest adventure of all, far surpassing any human adventure—the adventure of God! This is made very real in the remarkable Pulitzer Prize play, "The Green Pastures." This vivid dramatization of the religious concepts of the ignorant Southern plantation Negro portrays the Creation as a huge experiment of the Lord God Almighty which worked out only moderately well and brought to the Creator untold trouble and heartbreak. As this supreme drama of the universe unfolds before one in the simple and crude concepts of this deeply religious race, one finds himself profoundly moved by the disappointment and dismay of the Almighty caused by the havoc wrought among his children through sin. When he cries out in anguish to his secretary, Gabriel, "I will tell you, Gabe, this thing of being the Lawd God Almighty ain't no bed of roses," one does not smile. There is no humor in that great sobbing voice. One finds himself quietly weeping, understanding at last a little better what that great adventure, "Let us make man in our own image," actually cost. Even God has to suffer. In fact, he is the supreme sufferer!

Harry C. Munroe in *The Lesson Round Table*, 1932; Cokesbury Press.

The Man Who Died For Me

By W. S. Bowden

HE became the Son of man that we might become the children of God.

He became sin that we might be made the righteousness of God.

He became exceedingly sorrowful that we might have exceedingly great joy.

He became poor that we might become rich.

He became a partaker of our human nature that we might become partakers of his divine nature.

He became weary that we might have rest.

He became a companion of publicans and sinners that we might know the companionship of God.

He was born in a manger that we might live in a mansion.

He was homeless that we might have eternal habitations.

He was condemned for us that we might not be condemned.

He became a servant that we might be made kings and priests unto God.

He bore our chastisement that we might have peace with God.

He was wounded for our transgressions that we might have eternal forgiveness.

He bore our stripes in his own body on the tree that we might be healed.

He was stripped that we might be clothed.

He was cut off that we might be brought nigh.

He was made a curse that we might receive the blessing of salvation.

He was forsaken that we might be embraced.

He died that we might live.

He entered the realm of darkness that we might dwell in the kingdom of light.

He was silent that we might speak.

He was humbled that we might be exalted.

He was rejected that we might be accepted.

He who was strong had his hands transfixed in helplessness to the accursed tree that our hands might wave the palms of victory.

The Light of the world was shrouded in darkness that we might not go into outer darkness.

He who came to give "living water" cried, "I thirst," that we might have our thirst quenched.

A Teaching Church

By Henry H. Barstow

In this article Dr. Barstow, pastor of Calvary Presbyterian Church, Auburn, New York, shows what may be accomplished with an educationally centered program. Other specialized programs will be considered in subsequent articles.

OME years ago I asked a man in my congregation to unite with the church. He was a man of correct life and attitudes. His answer was, I believe, typical of many sincere men: "I am not good enough to join the church. A man ought to be better than I am to do that. I don't think I qualify."

I took him at his word: "I agree with you. You are not good enough. No one is good enough to join the church. That is not the basis of church membership. We join the church not because we are good,

but because we know we are not good but really want to be and take that way of learning how to be good and getting help to do it. In other words, the church is a school of religion. We join it to get instruction, inspiration, fellowship and help in living the good life. Surrender to Christ, worship of God, Christian life, fellowship and service, these are emphasized in the church because they concern that life. It is like a boy going to college. He goes not because he knows, but because he wants to know." His answer was true to his real inner purpose: "I never supposed that was what it meant. If that is the idea I will join." And he did.

That fits precisely Jesus' word in the Great Commission (Matt. 28: 16-20): "All authority hath been given unto me in heaven and on earth. Go ye therefore, and make disciples of all the nations, baptizing them into the name of the Father and of the Son and of the Holy Spirit: teaching them to observe all things whatsoever I commanded you: And lo, I am with you all the days even unto the end of the age." Here is suggested the threefold educational task of the church: first, to get people into the attitude of disciples, willing to learn His commands, of which attitude baptism and church membership are the symbols;

second, an adequate program for the educational obligation it assumes for the training of its own members—"teaching them to do all things whatsoever I have commanded you"; third, to assume the wider program of being the religious teacher of the world in the age-long process of setting up God's kingdom in all its affairs. The last is suggested in the word "nations." For this threefold task there is placed at its disposal "all authority," "all nations," "all commands," "all the days." In other words, all power, people, truth and time, with Christ Himself in personal and perpetual charge as the builder of His church. Surely this is sufficient authorization for a "teaching church."

The first part of the task, to "make disciples," is practically synonymous with evangelism in its deeper aspects. It means basically creating an appetite for God and righteousness. "Blessed," said Jesus, "are they that hunger and thirst after righteousness, for they shall be filled." Long before His time the Psalmist said, "My soul thirsteth for God, for the living God." Spiritual hunger and thirst may be the result of a sense of need awakened by life's experiences, or by the sheer attractiveness of Christ Himself when adequately presented. One Lenten period I gave a series of morning sermons dealing with the life of Jesus, to which the young people were specially invited and asked to take notes and write up their impressions at the conclusion for a moderate award offered by the Session. One day as I was walking along the street one of the boys came running up to me, looking very serious. After a moment he remarked, "Wouldn't it be great if a fellow could be as good as Jesus!" He was one of a number who at the next communion united with the church. The sense of need is a motive more often aroused at a later period in life, especially among parents who have gotten away from the church but have come to realize their need of it at least for the sake of their children. I shall have more to say of this phase of the subject in a later article on "An Evangelistic Church."

In a day like this when the graven images of a material civilization are falling to pieces all around us and men are forced to find life's values within themselves the church has a marvelous opportunity to press this side of its teaching task. Along with the stock market, financial credit, economic theories, nationalistic pseudo-patriotism, humanism and a whole museum of like "past-grands" of our social system there has gone into the discard the sinister idea that we can get along without God. Men do not want to hear about the "depression" in the pulpit. They want to find reinforcement for the spirit, courage, hope, a better reason for life and for keeping up the fight. The picture of a world Saviour who had nowhere to lay his head and could sleep in a sinking boat begins to be understandable and appealing. They would like right well to hear His voice saying to them, "Peace, be still!" Material disillusionment opens the way to spiritual enlightenment. It is the church's great hour to "make disciples."

Over a period of more than half a century I have observed and shared in the shifting emphases that have marked the religious educational program of the church for itself, the second part of its teaching task. In the eighties and nineties of the last century the "big idea" was participation in a prayer meeting, usually in the form of personal prayer and testimony. The chief feature of the period that indicated advance was the shifting of emphasis in that particular from adult to young people, due to the marvelous rise and growth of Christian Endeavor. Well do I remember the mid-week prayer meeting of my boyhood, with few but adults present. One old man stands out vividly. A Philistine in most everything, he could not endure the deadly pauses and deadlier pulselessness of the lay preachers and "seasons of prayer." Often he rose and stalked from the room, remarking, "Well, brethren and sisters, I think I will go home and ponder and ruminant."

The sweeping enthusiasm of the Endeavor movement, with its new sense of



Henry H. Barstow

Old World Influences Cleveland Church

By William H. Leach

ONE of the most impressive contributions to American ecclesiastical art and worship may be found in the transformed Church of the Covenant (Presbyterian), Cleveland, Ohio. The changes involve, principally, a rearrangement of the chancel and the construction of Christ Chapel in the eastern transept. Both of the projects show the influence of St. Giles Cathedral in Edinburgh. There is a unity of plan and purpose in them which bring them together in this story.

The Church of the Covenant was constructed a little more than twenty years ago with Ralph Adams Cram as the architect. It has always been considered as the finest type of Protestant architecture. But American Protestantism, at that time, was not ready for the old world chancel arrangement which has since been so well received by most denominations. As a result the organ filled most of the space which, in the reconstructed church, is the chancel with its magnificent reredos, the clergy stalls and the choir.

When the organ which largely filled the old chancel was removed many, for the first time, appreciated a most beautiful rose window which fits in with the new arrangement. No changes in the

walls were necessary. Sufficient space had been made available when the building was constructed. The most interesting thing in connection with the chancel is a reredos, directly under the rose window, forty feet high, twenty feet wide, builded of Philippine mahogany and containing superb carvings of Bible scenes made in English limewood. The carvings were designed by Mr. Cram and Alexander Blazys and executed by modern craftsmen.

We are able to show two close-up views of the central panels. They are the Nativity and the Last Supper. Grouped about these in other panels and niches are figures carrying out the symbolic idea of covenant in both the Old and New Testaments and, of course, linking them with the church which bears the name "Covenant." Eight months were spent in these carvings which represent the highest craftsmanship and certainly stand at the front in this type of ecclesiastical art in America.

2. Christ Chapel

Christ Chapel represents as interesting a study in worship as the reredos does in art. The influence of St. Giles is again followed. Instead of being sepa-

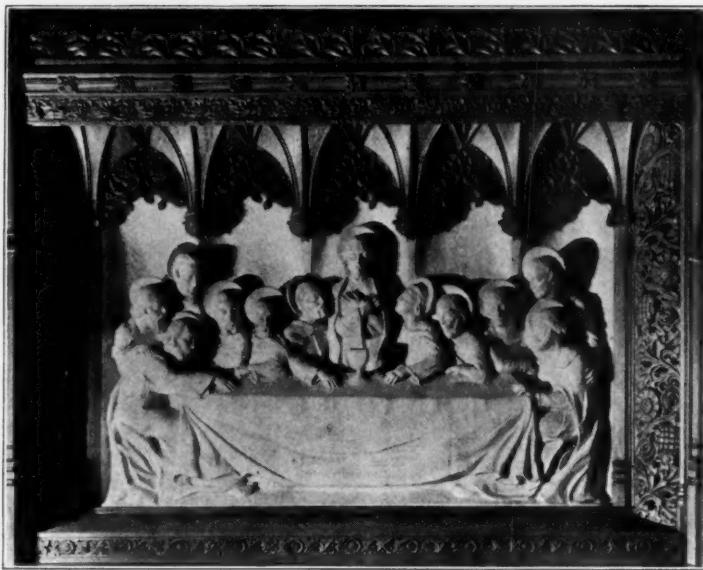
rate from the sanctuary of the church the chapel was constructed in the east transept under the balcony. It is separated from the nave by a wrought iron screen. From certain seats in the chapel the worshipper has a view of the chancel. On the other hand when a service is being held in the chapel worshippers sitting close to the grill in the nave may feel themselves included.

Christ Chapel has an entrance of its own. It is used for weddings, funerals, baptisms small devotional gatherings and is also open for prayer and meditation at all times. Fittings include an altar with the inscription "Peace I Leave with You," which expresses the purpose of the chapel. On either side of the altar are heavy curtains of blue velvet which harmonize with the blue of the windows. There are two chairs for the clergy and a small lectern.

The most unusual feature of the chapel is the Christus which is shown on our front cover. This is an original wood carving by Peter Rendl, the Peter of the 1930 Oberammergau Passion Play. Dr. Philip Smead Bird, pastor of the church, and Mrs. Bird were in Oberammergau for the 1930 play and became intimately acquainted with the craftsman actor. At



Christ Chapel, Church of the Covenant, Cleveland, Ohio



Central panels in the reredos of Church of the Covenant, Cleveland, Ohio, showing the Nativity and the Last Supper

their solicitation he undertook this bit of wood carving. As is the reredos it is made of English limewood, framed in Philippine mahogany. Most delicate and chaste are the lines which picture the face and hands of the Master. Behind Him is the world for which He suffers; growing close by the rock where He prays is the thorn symbolizing the crown which will soon be pressed upon His brow.

The figure of the kneeling Christ adds an impressive silence to the little chapel which makes the lingering there a distinctive spiritual experience. Sitting or kneeling in Christ Chapel one is quite apart from the rest of the world. Yet he hears the music from the great organ and choir. He is part of the greater worship service which may fill the nave. And yet he is alone, with the Christus, in prayer.

I have mentioned the influence of St. Giles Cathedral. Proper recognition of that source has been made in this transformation. For beneath the floor of the chancel there will soon be placed a box which will contain a fragment of this great shrine of Presbyterianism.

PARK SERVICES OFFER SOLUTION

For several summers the churches of Bloomington, Indiana, had maintained Sunday evening union services for from six to ten weeks in different church buildings of the city with very indifferent success. Large attendance was quite unusual, the preachers were often prone to make excuses when approached by the chairman of the committee on arrangements and if they could not escape him, they were rather half-hearted in their preparations for a service that was not likely to be encouraging in any aspect.

Last year, however, some members of the Ministerial Association persuaded the others to try the experiment of meeting in the city park near the center of town which contained, among other features, an attractive band-shell and benches to accommodate some 800 people. The park board and the city officials were most cordial in their response to our inquiries and indeed the spirit of cooperation was in evidence everywhere we turned. The city band provided a sacred concert the opening night, without charge, and the large high school orchestra gave an evening. All seats were filled and there was standing room only. From the very start, there was no difficulty in securing a preacher for each evening and the choirs of the various churches did their very best. For the first time in several years every Sunday evening of the summer had a good union service. Many attended who would not go to a church, and sincere appreciation was expressed by many people. As a matter of course the plan was continued this year and the response has been even more gratifying.

There were no imported speakers except one who was brought in as a representative of the American Federation of Labor for the Labor Sunday service. The local men and the local musical groups all put forth their very best efforts and the attendance was good each night. On three evenings of the twelve, rain forced the meetings to shelter in a nearby church building. On one rather cool, damp evening the attendance in the park dropped to about 400; on an exceptionally favorable evening 1500 were present. A local electrical firm furnished their public address system which so amplified the sound that many not on the grounds could hear quite well.

From the financial standpoint the meetings served as a source of revenue for other community work of the ministerial association. The use of park facilities was donated. There were nominal charges for the advertising, the piano rental, the use of the amplifiers and the provision of an operator. Two offerings were used for specially designated purposes, but the rest, although consisting mostly of small change, have been ample to care for the expense with something over. This series has been most fruitful of good will and better understanding among Christian people of the community, as well as a means of reaching a good many unchurched.

A Teaching Church

(Continued from page 71)

interest and responsibility for youth, imparted a fresh power to this sort of emphasis for a time. Let no one assume that it had no positive value. It was undoubtedly a true form of religious expression. It gave vital reality and power to thousands of Christian lives. It had a profound influence on other lives. When backed by consistent living and intelligent Bible study it came nearer to being an example of the whole church in the act of teaching than anything that has followed it. Its weakness lay in its lack of understanding of human psychology and its over-emphasis on emotionalism and subjective experiences. It developed a consequent tendency to ineptitude and shallowness. Bluntly, it talked itself to death, soon finding that it had nothing more to say.

To meet that need religious leaders have developed in the last three decades the most amazing religious movement of modern times. I refer to all that has come to be included under the term "religious education." It has refused to take seriously the destructive inferences based by some psychologists on the new developments of their branch of science. It has not only taken over their phraseology—literally stolen their thunder—but has harnessed their lightning to the machinery of the church. A new technic of religious instruction and expression has appeared, following closely on the heels of the new methods of secular pedagogy. Today the church is, as never before, equipped with teaching material of the very first order. It has developed in an astonishingly short space of time a system of leadership and teacher training that finds its outlet in all sorts of educational conferences, summer camps, campus gatherings, vacation and week-day Bible schools, to say nothing of the complete revamping of the whole inside program of the churches themselves as to sessions, text-books, leadership and methods. Anyone who ventures to suggest that the church is not strenuously seeking to do its part in its own field not only for its children and youth but also for its adults is stone blind or palsied with prejudice. It has kept the ministers, trained in a former generation, awake and stepping. Some have not yet discovered what it is all about. They are mostly hunting for a job.

Reference was just made to adult religious education as a feature recently developed. Experts tell us that this is still in the experimental stage. No literature has as yet been standardized. It is anyone's chance to start something. The secular schools and colleges have been swiftly developing their work in this direction. Today church Boards of Christian Education are asking for

plans and methods from the churches that have done something. One wonders if there is any connection between this new emphasis and the recent widespread secular and religious awakening on the subject of parental dissipation and domestic disintegration. If so we have again an example of a recognized need producing an effort at supply.

As an illustration of what churches are doing in an experimental way perhaps the experience of my own church last winter may at least have suggestive value. As a starter a Service Council was formed a year ago last Spring with the one purpose of studying the situation and outlining a plan for the following year. The council was made up of representatives of all adult groups in the church and Sunday School. Following the Fall opening they announced a program extending through the Fall and Winter to Easter. It included special sermons with accompanying mid-week services largely in charge of adult groups. For the holiday period we emphasized the general theme, "Keeping Christ in Christmas and Christmas in the Home." The winter program will illustrate the idea as worked out in detail: (Taken from a card mailed to every home.)

KEEPING THE HOME CHRISTIAN

Interest, Instruction, Inspiration for the Whole Family. Five Thursday nights, 7:45. Come one, come all.

Jan. 28—*Ridding the Home of Little Foxes.*

Short talks by homekeepers on Faultfinding, Irritability, Exactingness, Repression, etc. Open discussion and questions.

Feb. 4—*What has Happened to the Old Time Home?*

Debate on, "Resolved that the Modern Home is Better than the Old Time Home," by four men.

Feb. 11—*How Teach Religion in the Modern Home.* (Picnic Supper)

Special speaker, with discussion and questions.

Feb. 18—*Some Worth While Influences in the Home.*

Short talks on reading, music, pictures, radio, etc., with discussion and questions.

Feb. 25—*Common Tasks of Parents and Children.* (Picnic Supper)

For fathers and daughters and mothers and sons, with special speaker.

The minister had little part except general supervision and conduct of devotional features. Most of the program was carried by the people. The last meeting was, of course, the climax, with the two groups at opposite ends of our dining room. Suppers, only two, cost

practically nothing, except the labor of serving, which was done by one of the organizations each night. Good interest and attendance marked the whole series. There was plenty of fun, as well as thoroughly serious discussion. During Lent the whole church received by mail the daily readings of "The Fellowship of Prayer," published by the Federal Council of Churches, and many used them in their homes. I preached Sundays on the weekly themes used in the booklet, thus checking up the daily readings. The ideal of adult religious education was never lost sight of. It was at least a beginning, a sample of what can be done with the loyal help of the people most concerned. To that extent we have moved toward the ideal of a teaching church in one important particular.

I believe the worst fault in the average church program is its lack of coordination and unity. One theme for the Sunday morning sermon; something else for each class in Sunday School; another for the young people's society; another for the evening service, if we have one; another for the mid-week service; still others for each group meeting. No common focus of thought or effort on which all might converge and from which a common light might radiate. The Sunday sermon and the mid-week service at least can be coordinated for the whole church. There are greater difficulties attaching to the Sunday School classes under the present excellent graded system. My own experience and experiments have taught me the great possibilities as well as the valid limitations of the suggestion.

As to the third part of the church's educational task, teaching the world the principles of Jesus, one need only mention home and foreign missions, Christianization of industry, politics, social and economic conditions and international relations to sense the boundless scope of that aspect of a teaching church. The struggle of the church to keep itself fit for this, its greatest task, and the profound influence it has exercised in all these fields of effort, especially within the present century, are matters of history and of common knowledge to all who are correctly informed.

If the world is kept safe for humanity during those oncoming ages it will be because the church of the eighteenth, nineteenth and twentieth centuries heard and sensed anew the meaning of its Master's Great Commission and poured out its sacrificial treasures of men and money into its task as a teaching church and thus extended world wide the foundations of the kingdom of God in which the knowledge of the Lord shall cover the earth as the waters cover the sea.

Church Financing In A Depression

By William Bernard Norton

This story of the financial method used by Sunnyside Methodist Episcopal Church, Portland, Oregon, will interest *Church Management* readers. Every gift was contingent on sufficient cash—not pledges—being given to assure the project. Dr. Norton is the author of *Church and Newspaper, Facing the Golden West*, and for twenty-three years writer with the Chicago City News Bureau and the Chicago Tribune.

A UNIQUE and altogether splendid achievement in financing has been accomplished in Portland, Oregon, under the leadership of Dr. Louis Magin, the resourceful pastor of the Sunnyside Methodist Episcopal church. It is because we believe that other pastors and churches will be helped in solving their own acute problems that this fascinating story is written.

The Sunnyside church owned a community house which cost in its erection \$55,000 but was so unfinished and unfurnished as to be of little use. There also remained on it a debt of \$17,000. The unique achievement of Dr. Magin was the raising of \$10,000 in cash by means of which the community house was completed in every detail and has become the center of a greatly enlarged program of social, religious and neighborhood service.

The method of raising the needed money is the secret of its success and differentiates the enterprise from those commonly used, although no doubt the method in its essence has been elsewhere employed. The subscription cards definitely explained the desired goal and the way it was to be financed as follows:

let until actual cash was on deposit. There were 800 subscriptions made and only a half dozen defaulted. The total in the bank on June 1 was \$10,250. Neither the Ladies' Aid, the Young People's Societies nor the Sunday School as such made subscriptions. Every subscription was individual. Checks handed in were dated ahead to June 5 so that they could not be cashed until the Trust Company announced that the entire amount was complete. Some there were who borrowed money with which to pay their subscriptions but the debt incurred was on their individual account and in no way involved the church.

The advantages of this pay-as-you-go method of financing a church enterprise are several, as may be readily inferred. The plan involved no venture of faith on the part of subscribers. The question of success or failure was clear-cut. There are always timid souls in every church who are afraid if they make a subscription, it may be in vain, their money may be absorbed without the desired end being accomplished. Under this plan they know their giving will be effective or their money will be returned to them.

other methods. It is favorable to the letting of the most advantageous contracts for work. Knowing that there will be no delay or uncertainty about their pay, contractors will offer their best competitive terms. The plan produces a definite psychological effect on merchants and residents in the neighborhood, friendly to the church but not on its membership roll. The impression created is that here is a pastor and a church that mean business. The public likes a winner.

The successful termination of this campaign served as a wonderful stimulus to the total life of the church. The unfinished community house acted like a cinder in the eye or an aching tooth. It was a constant irritant. It was as depressing as a fog bank. After the building was completed everybody seemed thankful to everybody. The Ladies' Aid Society now has parlors, beautifully furnished, of which they are proud. The Young People have an adequate gymnasium and an auditorium with a stage for the presentation of dramatics and pageants. As a result the church entertained the Deaconess Association for all Portland at its annual dinner and the All-City Young People's organization held their annual Harvest Home festival at which supplies were gathered for winter relief work and with the new facilities attractive booths were erected. At the recent session of the Oregon annual conference of the Methodist Episcopal church covering the state an invitation was extended and accepted to hold the next session at Sunnyside church.

There is one feature in a financial campaign that is fundamental, viz. the creation of a right mental attitude on the part of the church constituency. To win this Dr. Magin first gained the approval of his official board. Then for six successive Sunday mornings one layman, a different one each Sunday, spoke for four minutes showing the desirability and possibility of the proposed plan. The British call this "spade work." It is essential to success whether in raising

SUNNYSIDE METHODIST EPISCOPAL CHURCH

PORTLAND, OREGON

I hereby agree to pay to the Sunnyside Methodist Episcopal church \$..... for the building fund; said sum to be payable in four equal installments on March 1, April 1, May 1 and the balance due on or before June 1, 1931. If the Sunnyside church fails to raise and deposit in cash with the Portland Trust Company the sum of ten thousand dollars (\$10,000), then on June 5 the Portland Trust Company will return to me the money I shall have paid in and this subscription will be cancelled.

Name

Address Telephone

The Pledge

As may be noted the building fund was not to be financed on the basis of subscriptions, however good. Not a wheel was to be turned, not a contract to be

The plan enables subscribers to pledge up to their full ability for they are protected from a second or third appeal which is sometimes necessary under

vegetables, winning in politics, or in church finance.

That Dr. Magin has peculiar abilities in conducting financial church campaigns is evident from his many previous successes. But this need not discourage other pastors who may feel that church finance is not their forte. Perhaps some layman can lead or perhaps any pastor can succeed if he is willing to pay the price of unselfish devotion.

When Dr. Magin was a student in the Boston University School of Theology he was elected by the student body to manage the bookstore. In one year he sold \$6,000 worth of books and lost only \$4.50 in bad accounts. On his first charge, Mandan, North Dakota, he paid a church debt of \$800 and moved the church building to a more desirable part of the town. At Bismarck, North Dakota, the capital, he did a monumental work, declared by church members and citizens alike to be an impossibility, leaving at the end of a six year pastorate a church building that was an honor to the city. He was eleven years in Minneapolis where he was president of the Methodist Preachers Meeting, a position he now holds in Portland, and achieved notable financial results which space does not permit us to describe. At Spokane, Washington, he specialized in gathering a large congregation which more than filled his church. He was president of the City Ministers' Association. He has always emphasized evangelism and missions believing that the only true success of the church is what it does for the soul life of the community.

Value In Our Limitations

There is, however, another mood in which we can face these inevitable interferences and limitations of our material order. It is a sort of sportsmanlike acceptance of them as the hazards and bounds which create the zest of the game in life. If the batsman in baseball could beat the air indefinitely the game would lose its appeal not only for his fellow players but for himself. What makes it a real sport is the fact that he has to make his hit within three strikes or he is out. If the golfer could drive as many and as large balls as he pleased along the perpetually smooth fairway, however temporarily delightful the prospect might be, the ancient and honorable game would soon be no more. Amusingly inconsistent, indeed, are we mortals in spending so much to have bunkers and hazards taken out of our daily living while at the same time we spend so much to have them put into our games—as inconsistent as the luxurious summer camp which headed its season's announcement "Roughing It Smoothly." The joy of the game is in playing it within limits. In fact, without the restrictions there could be no game.

Ralph W. Sockman in *Morals of Tomorrow*; Harper & Brothers, publishers.

THE DIME CLUB

of

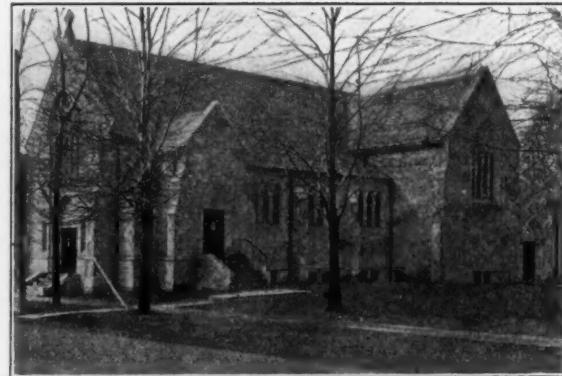
Faith Lutheran Church

Hilliard Rd. and Woodward Ave.,

Lakewood, Ohio

J. J. Lippoldt, Pastor

"A dime a week for the Church"



Faith Lutheran Church

Name _____

Address _____

Number _____

Date received _____

Date Due _____

"Give and it shall be given unto you"

"God loveth a cheerful giver"

"Freely ye have received, freely give"

CHURCH ORGANIZES A DIME CLUB

As an extra-budget method of meeting a financial emergency the Faith Lutheran Church of Lakewood, Ohio, J. J. Lippoldt, pastor, has organized a Dime Club. It is seeking to enroll one thousand members who will agree to contribute one dime per week for fifty weeks with ten extra dimes thrown in for the holidays.

As a method of securing the collection the church issues a three fold coin card which will hold the sixty dimes. The front of the card is shown here. On two other pages it tells the purpose of the club and the contribution the members must make. The emphasis is on prayer as well as giving as the following paragraph indicates.

The success of the Dime Club depends entirely on the cooperation and loyalty of its members. It is a new and unique experiment in church financing and we pray that it will prove successful. It also has its spiritual advantages, inasmuch as we urge each member to breathe a prayer of thankfulness to God as the dime is placed into the container. Thus each

member will utter sixty prayers and one thousand members will offer sixty thousand prayers in the course of a year. God will, most assuredly, be pleased with and bless such spiritual manifestations on the part of his children.

WHERE WE SEE GOD

Dr. A. B. Belden tells how a friend of his was once walking with a learned theological professor (a man not only learned, but with a knowledge of God), and how, as they walked, they discussed the revealing of God. Where and when could God be seen? Suddenly, and with tones eager and awe-struck, the professor caught the other man by the arm and exclaimed: "There! Did you see Him?" He was pointing to a girl who had picked a little boy out of the road on which he had fallen and who was busy drying his tears. "Did you see Him? . . . You and I never see a deed of compassion aright or a deed of truth aright, until we see something eternal breaking through it into our poor world."

George A. Buttrick in Sermon in *What Can Students Believe?*; Richard R. Smith, Inc.

A Thanksgiving Service

Arranged by Ethan Bradley*

*"To the Builder, Designer, Creator be Praise,
power, dominion forever."—Aidan Clarke.*

CALL TO WORSHIP

I will always give thanks unto the Lord; his praise shall ever be in my mouth.
O praise the Lord with me, and let us magnify his Name together.

RESPONSE—(to the tune, Hesperus)

Spirit of Life, in this new dawn,
Give us the faith that follows on,
Letting thine all-pervading power
Fulfil the dreams of this high hour. Amen.

Earl Marlatt.

PRAYER—(by Henry S. Nash)

Our Father in heaven, make us true lovers of our fatherland. Help us to keep the promise our country has made to the world. America has promised to be the home of freedom and brotherhood and justice for all. Enable us in our lives to keep this promise. In our happiness and in our strength put us in mind of the pleasures and the rights of others. Make us brave and truthful and fair. In our play and in our work keep our successes free from boasting and conceit. And when we fail and are defeated, give us a higher courage and a stancher strength. Help us to become noble and great-hearted citizens, an honor to our nation, and a spring of hope to our neighbors; through Jesus Christ our Lord. Amen.

SCRIPTURE LESSON, St. John 6—5—14

HYMN—(to the tune, Londonderry)

My own dear land, where'er my footsteps wander,
Ever to thee my heart still turns again;
To thee my love grows ever fonder, fonder,
Till in its might it is akin to pain.
Ever to thee I'm bound by love and duty;
No dearer land to me in all the earth;
By all sweet ties of home and love and beauty,
To thee I cleave, dear land that gave me birth.

Yet I look on, beyond earth's limitation,
To where a home of rarer vision gleams
Fairer than earth's most wonderful creation
Bathed in the light of heaven's own morning
beams.
There we shall meet, from every clime and
nation,
There we shall meet in answer to the call,
There we shall meet in joyous consecration,

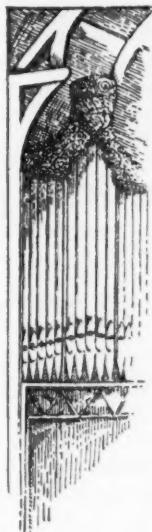
Sons of one Father, brothers one and all. Amen.

John Oxenham.

SERMON

HYMN—(to the tune, Regent Square)

God of grace and God of glory,
On thy people pour thy power;
Crown thine ancient church's story;
Bring her bud to glorious flower.
Grant us wisdom, grant us courage,
For the facing of this hour.



Lo! the hosts of evil round us
Scorn thy Christ, assail his ways!
From the fears that long have bound
us

Free our hearts to faith and praise;
Grant us wisdom, grant us courage,
For the living of these days.

Cure thy children's warring madness,
Bend our pride to thy control;
Shame our wanton, selfish gladness,
Rich in things and poor in soul.

Grant us wisdom, grant us courage,
Lest we miss thy kingdom's goal.

Set our feet on lofty places;
Gird our lives that they may be
Armored with all Christ-like graces
In the fight to set men free.
Grant us wisdom, grant us courage,
That we fail not man nor thee!

Save us from weak resignation
To the evils we deplore;
Let the search for thy salvation
Be our glory evermore.
Grant us wisdom, grant us courage,
Serving thee whom we adore. Amen.

—Harry Emerson Fosdick.

A GENERAL THANKSGIVING

(From Devotional Offices for General Use)

(Kneeling)

O Father of all, who art Wisdom and Beauty and Goodness, whose spirit ever strives in the souls of men; We thank thee that thou hast made us heirs of all the ages of thy creative power, and called us to share thy burden of redemption.

*Permission to use the material in this service has been granted by owners of the copyrights.

THANKS BE TO THEE, O LORD.

For the vision of thyself in our Lord and Saviour Jesus Christ; for thy divine compassion which careth for us despite our weaknesses, cowardice, and self-love; and for thy leadership unto this hour;

GLORY BE TO THEE, O LORD.

For the radiance, mystery, and surprise of this dear world; for thy wisdom and beauty revealed in it; and for the love of friends which sweetens it;

GLORY BE TO THEE, O LORD.

For the leaven of thy ideals of liberty and justice and brotherhood, which have worked so mightily, and still work so hopefully, among the peoples of the earth;

GLORY BE TO THEE, O LORD.

Because through suffering and weakness thou hast taught us patience, and given us the sense of dependence upon thee; because in health and strength thou hast given us to share thy joy in being active; and because in sorrow thou hast revealed to us the glory of others' kindness;

GLORY BE TO THEE, O LORD.

For the discipline of life; for the endurance which is learnt through drudgery; for the work which is its own reward; and for the difficulties which are the materials of victory, thy victory in us;

HARPER ENLARGES LINE

Harper & Brothers announce the purchase of the religious and theological titles of the firm of Ray Long and Richard R. Smith, Inc., to add to their Religious Book Department, of which Eugene Exman is in charge. This purchase includes more than five hundred books now in copyright and concerns three hundred and twenty-five authors.

Among the books that are thus transferred to Harper & Brothers are Moffatt's Translations of the Bible in its twenty editions. This translation is probably the most famous of the modern versions. Its author is Professor James Moffatt of the Union Theological Seminary, New York.

Another important book, the publishing rights of which have been acquired by Harper & Brothers through this purchase, is entitled "By An Unknown Disciple." The success of the book raises the perennial question of authorship, but the writer's name or identity has never been made known.

Among the authors whose books are thus transferred are President A. W. Beaven of the Colgate Rochester Divinity School, Dr. George A. Buttrick of the Madison Avenue Presbyterian Church, New York, Dr. Henry Sloane Coffin, President of the Union Theological Seminary, Professor Adolf B. Deissmann, the famous theological scholar of Ger-

many, Professor T. R. Glover of Cambridge University, Dr. L. P. Jacks, formerly principal of Manchester College, Oxford, Dr. William L. Stidger of Boston University, Archer Wallace, author of "Men Who Played the Game" and "Stories of Grit," Miss Edna Geister, famous for her Geister Games, Professor A. T. Robertson, a leading Greek scholar and a professor in the Southern Baptist Theological Seminary of Louisville, Rabbi Abba H. Silver of Cleveland, Dean Luther A. Weigle of Yale University.

NEW RELIGIOUS PUBLISHER

The Round Table Press, a new house which will specialize in religious books, now makes its appearance. The president of the new house is Charles W. Ferguson, until recently secretary of the firm of Ray Long & Richard R. Smith, Inc., and formerly head of the religious book department of Doubleday, Doran, Inc. Mr. Ferguson is the author of several volumes including *The Confusion of Tongues*.

The announcement pledges the new house to the publication of a few carefully selected titles intended for men and women who, in the confusion and uncertainty of life, seek new interpretations of abiding values. Volumes now in preparation include the following well known religious authors and statesmen: Gaius Glenn Atkins, Francis J. McCon-

nell, Abba Hillel Silver, Frederick B. Fisher and Edgar DeWitt Jones. As these books are released *Church Management* will carry proper announcements.

PARSONAGES

We know all about parsonages—and like them anyhow. We have lived in big ones and little ones, in long ones and short ones, in one with a narrow hall as dark as a stack of black cats, in another where windows were everywhere and all downstairs was one big room. We have lived in parsonages that had "conveniences" and parsonages where one pulled up water by turning a windlass. In others it took a pump handle to get results. We have played Indians under parsonages that had no cellar at all and put hard coal under parsonages that had. We have lived in parsonages of red brick, yellow brick and "frame," and some of them were painted as many different shades as Joseph's coat disported. "Bilious yellow" seemed to be the favorite parsonage color and we have an idea it still is today over most of Southern Methodism. But large or small, good or bad, nicely furnished or equipped with dry "corn shuck" mattresses, the parsonage is the parsonage, and there is no home like it anywhere else.

From *Baltimore Christian Advocate*.

GLORY BE TO THEE, O LORD.

Because through the turmoil of life we find thy peace; because for the challenge of life we need thy strength; and because in the adventure of death we have thy blessed hope;

GLORY BE TO THEE, O LORD.

For the laughter of children; for pure mirth and kindly wit; for the jest of gallant souls, and the cheerfulness of sufferers, which puts to shame our self-concern;

GLORY BE TO THEE, O LORD.

For thy church on earth, for the comfort and encouragement of the blessed company of all faithful people; and above all for the sense of thy companionship in sacrament and prayer;

GLORY BE TO THEE, O LORD.

The Almighty God, the Father of our Lord Jesus Christ, of whom the whole family in heaven and earth is named; Grant you to be strengthened with might by his spirit in the inner man; that, Christ dwelling in your hearts by faith, you may be filled with all the fulness of God. Amen.

BENEDICTION

O Lord of the harvest, who makest thy grace to grow in our soul; nourish, we pray thee, with thy quickening powers, the good grain in us and root out the tares; that by thy loving husbandry we may be fit for thy ingathering; through Jesus Christ our Lord. Amen.

The Unified Service At Shabbona

By Frank Hampton Fox

Dr. Fox, pastor of the Congregational Church, Shabbona, Illinois, describes the simple but effective plan in operation in his church.

CRABBED age and youth cannot live together," Shakespeare wrote 333 years ago.

"Crabbed age" has no place in the Church of Jesus, the eternal youth, who never can grow old: for He "is the same yesterday and today, yea and forever." All who would work with Him must keep young, in thought. Youth demands action, delights in doing things rather than watching others do them or hearing them talked about.

Some years ago, the Congregational Church of Shabbona, Illinois, decided to give its young people a voice in planning the program and a place on the Official Boards, which put the program in practice. A young, unmarried man was elected a member of the Board of Trustees, a young married man, a teacher of the young people's class, was elected a member of the Board of Deacons, and young married women were placed at the head of the Woman's Federation and its departments.

These young men and women have proven themselves so capable that the whole Church is well pleased with their wisdom and work. Youth and experience (rather than age) have made some very definite decisions regarding the work and worship of the Church. All agreed that worship must be the heart, the warm, throbbing center of every thing. We began by working out a Unified Worship program for Church and School having only one worship service where there had been two.

Our Sunday School like others, considered itself, to quite an extent at least, an independent and largely self sufficient organization. It opened with a worship service, which was followed by a study period, concluding with closing exercises, after which a large majority of the children and young people went home. Many members of the School felt no responsibility for or interest in the service of the Church, which followed the session of the School.

We changed the time of the Unified Service for Church and School to ten A.M., the hour at which the Sunday School had been meeting. Church and School meet together for Worship, the study period following without any in-

termission. After the closing prayer of the Church service, the people quietly pass to their class rooms for the study period.

Time, study and careful planning were required to work out a Unified Program, helpful alike for young and old. For this task we selected with great care a committee on Religious Education to work out the desired program.

The superintendent of the public schools became chairman of our committee. Two other public school teachers, a former school principal, now the superintendent of our Church School, with the pastor completed the committee charged with the task of working out a program for a unified church service. These educators helped us in forming a program, which conformed as near as possible to the principles of modern education.

After some tryouts the following program was presented, adopted and put into regular practice. Now in the third year our Unified Program is pretty well established.

PROGRAM for UNIFIED SERVICE

9:55 A.M. Organ Prelude

10:00 A.M. Processional Hymn "Holy, holy, holy"

The congregation stands, joining in the hymn as the choir, minister and superintendent march in. At the conclusion of the hymn, the minister leads the congregation in repeating: "The Lord is in His holy temple; let all the earth keep silence before Him."

The superintendent announces the Responsive Selection and leads the reading, at the close of which the congregation stands and sings the "Gloria Patri." Some young person reads the second scripture lesson or a class may repeat their chapter. Our organized classes have each a class chapter which they have memorized as well as a class hymn. One of these is called the Corinthian Class. They have memorized the thirteenth chapter of I Corinthians. Recently some thirty members of this class of women stood together and recited their chapter for the second lesson in the morning service.

The minister offers the morning prayer, which is followed with the Lord's Prayer repeated by all.

There is a response sung by the choir.

A Hymn which is selected with the children in mind is sung, the congregation standing.

Notices are given.

A Special number by the choir.

Offertory.

Song by the children.

Sermon to the children by the minister.

Hymn—frequently sung from memory.

10:40 Sermon—

11:05 Prayer—

11:10 Study period.

11:50 Closing. Each division conducting its own. The Children's Division has a song, and a story by the superintendent of that division.

The adult division closes, usually with prayer by the superintendent, some times there is a short talk, a song and prayer. All classes are dismissed by 12 o'clock.

This Unified Service has closed the leak between Sunday School and Church. A few go home after Church service, still others do not come till time for class study. But we are holding for the Unified service ninety per cent of our children and young people. Nor is this the most important fact in the Unified Service. Our children grow up with the full benefit of the worship service of the Church. They are familiar with the Church services and like it because they have a recognized part in it.

We tried having the children pass into another room, after listening to their sermon. A teacher took charge, telling them stories, or giving them lessons in drawing, along the line of the lessons they were studying. However, we have found it more satisfactory for the children to remain in the auditorium with their parents during the sermon to adults, for there is much that they can get from this part of the service.

Like the Great Apostle we press on, accepting whatever light may come to us from whatever source.

Church Bulletin Service

Items Which Will Brighten Your Church Calendar



God, our Maker, doth provide
For our wants to be supplied;
Come to God's own temple, come,
Raise the song of harvest home.

The use of illustrations always brightens the pages of your church bulletin. The above is suitable for November. It is taken from the catalog of the Church World Press, publishers of this magazine. A complete catalog of printers' cuts will be sent upon request.

THANKSGIVING WORSHIP FOLDER

We would also remind you that the publishers of this magazine have issued a Thanksgiving worship folder. The front page scene is Boughton's "Pilgrims on the way to church." It may be secured with the last page printed, inside pages blank, or if you prefer you may secure the folders with pages two, three and four blank, giving more space for your local copy. If you have not seen one write, asking for a sample copy.

TO THE GIVER

Lord, I am glad for the great gift of living—
Glad for Thy days of sun and rain;
Grateful for joy, with an endless thanks-giving,
Grateful for laughter—and grateful for pain.

Lord, I am glad for the young April's wonder,
Glad for the fulness of long summer days;
And now when the spring and my heart are asunder,
Lord, I give thanks for the dark autumn ways.

Sun, bloom, and blossom, O Lord, I remember,
The dream of the spring and its joy I recall;
But now in the silence and pain of November,
Lord, I give thanks to Thee, Giver of all.

Charles Hanson Towne.

WHAT TO DO IN NOVEMBER

"Make November Loyalty Month." Get your people to attend worship. Forget money for this one month and concentrate on worship and prayer. Then you can go into the program for the balance of the season with full energy and vision.

* * *
November 1. All Saints' Day
November 11. Armistice Day
November 24. Thanksgiving Day
November 27. First Sunday in Advent
November 30. St. Andrew's Day

* * *
Father and son week is also observed in this month. Many churches have also cooperated with the book publishers by holding a book week.

* * *
Plans for Christmas should be well in hand this month. Also any special arrangements for a New Year service.

* * *
And looking ahead it might be well to plan for the week of prayer which comes the first of the new year.

A PRAYER FOR THANKSGIVING DAY

We are reminded, our Father, by the return of Thanksgiving Day, that every good gift comes from Thee. Give us today the feeling of dependence which Thy children should have, and with it the free, joyous spirit of childhood. Help us to realize that we do not grow a grain of wheat nor breathe a breath of air aside from Thee, for Thou hast made it all possible. Save us from the hardness of self-sufficiency as we gradually master the world about us, and ever increase in us the capacity for awe and gratitude.

We are grateful for our country, and for those chapters in her history which this day recalls. We are glad it was

founded in a passion for freedom and human rights. Save us, O God, from the dangers of our prosperity; from conceit, and hardness, and lust for power. Show us how the ideals of Jesus may be made the measure of our national greatness, and help us in humility and in faith to make our contribution to the coming of Thy kingdom among the people of the earth. Amen.

W. A. Smart, in Talking With God, Cokesbury Press.

CURTAILING CHURCH WORK DURING DEPRESSION

I have recently returned from a meeting. . . . I heard story after story of churches which are curtailing their work because of the depression. To me, this seems like hospitals running half time because of an epidemic. . . . The thought of curtailing church activities today and especially curtailing gifts to churches seems preposterous. For whatever else we curtail, let it not be our support of churches, charities, and other welfare work.—Roger Babson.

IF WAR IS RIGHT

If war is right, then God is might
And every prayer is vain:
Go raze your temples from the hills—
Red death is in the plain.

If war is right, then God is might
And every prayer is vain:
Look not for Christ upon the hills—
He lies among the slain.

Alice Corbin

TEAR DOWN THE WALLS

Tear down the walls! God made of one
All men who live upon the earth;
He is our Father, we his sons,
Whatever be our human birth.

Tear down the walls that separate
And breed estrangement, pride and
hate;
The poor, the oppressed, the rich, the
great
Are brothers in one human state.
Edgar Cooper Mason

WHO RULES AMERICA

In the 1928 election 50% of the qualified voters went to the polls.
In the 1896 election 80% of the qualified voters went to the polls.

30% reduction in 36 years

We once led the world in getting out the vote.

Great Britain leads with	82%
Germany comes next with	77%
Canada polls the votes of	71%

Our elections are NOT decided by a majority but by a majority of 50%!

A Service Of Commemoration

A Worship Service Appropriate for the Sunday Preceding Armistice Day

Arranged by Charles F. MacLennan

Pre-Service Meditation

In hearts too young for enmity
There lies the way to make men free;
When children's friendships are
world-wide
New ages will be glorified.
Let child love child, and strife will
cease;
Disarm the hearts, for that is peace.

Organ Prelude "Asa's Death" Grieg
Choral Introit (Congregation stand as
Choir enters).

The Call to Worship

LEADER: O holy light of God, shining
from the beginning, guiding our
race upward from the brute, ever
radiant through despair and death,
ever undimmed and splendid in the
darkness, shine thou today in these
dark hearts of ours.

CONGREGATION:

Spirit creative, give us light
Lifting the ravelled mists of night.
Touch thou our dust with spirit-
hand
And make us souls that understand.
LEADER: O holy love of God, perfectly
revealed, incarnate in human
flesh, dying for our life, suffering
eternally our pain and grief, striving
eternally for our perfection, work
thou today in these weak hearts of
ours.

CONGREGATION:

Spirit of life, in this new dawn,
Give us the faith that follows on,
Letting thine all-pervading pow'r
Fulfill the dream of this high hour.

Prayer of Recognition and the Lord's Prayer

Organ Interlude (Ushering).

In Memoriam

LEADER: Today we honor in our
worship those who laid down their
lives for a cause they deemed worthy
of the supreme sacrifice. Greatly
have they enriched our heritage of
courage and loyalty. Nor would we
forget that they have left us an imper-
ative charge. They died that war
might no more ravage the earth. In
the vision of their sacrifice they saw
their dream come true. In honoring
them, therefore, we exalt that spirit
of devotion which, in countless ways
since time began, has found expres-
sion in our human struggle toward
noble and unselfish ends. Let us
then unite in the solemn exercises
of this service of commemoration and

re-dedication.

Silent Prayer—Directed
Directions For "Facing the East"

Hymn

O beautiful for glorious tale
Of liberating strife,
When valiantly for man's avail,
Men lavished precious life;
 America! America!
May God thy gold refine,
Till all success be nobleness,
And every gain divine!

(At this point all turn towards the
East, standing in reverent attention
during the prayer and the vocal re-
sponse.)

Prayer of Remembrance and Dedication

Vocal Response ("O Valiant Hearts")

(All face the pulpit)

Hymn

O beautiful for patriot dream
That sees beyond the years
Thine alabaster cities gleam
Undimmed by human tears!
 America! America!
God shed his grace on thee,
And crown thy good with brotherhood
 From sea to shining sea!

(Congregation Seated)

Anthem, "The Recessional"

Reginald DeKoven

Readings

"On a European Battlefield"—Thomas
as Curtis Clark
"Memorial Day"—William E. Brooks
"The Valley of Decision"—John Ox-
enham

Responsive Reading

(Congregation using sections begin-
ning with capitals)

The people that walked in dark-
ness have seen a great light; they
that dwell in the land of the shadow
of death, upon them hath the light
shined.

FOR ALL THE ARMOR of the
armed men in the tumult, and the
garments rolled in blood, shall be for
burning, for fuel of fire.

For unto us a child is born, unto
us a son is given; and the govern-
ment shall be upon his shoulder; and
his name shall be called Wonderful
Counsellor, Mighty God, Everlasting
Father, Prince of Peace.

OF THE INCREASE of his govern-
ment and of peace there shall be no
end, to uphold it with justice and
with righteousness from henceforth
even forever.

And he shall bring forth justice
to the nations. He shall stand and
shall feed his flock in the strength
of the Lord, in the majesty of the
name of the Lord, his God;

AND THIS MAN shall be our
peace; and he shall teach us of his
ways and we will walk in his paths;

And he shall judge between the
nations, and arbitrate for many peo-
ples;

AND THEY SHALL beat their
swords into plowshares, and their
spears into pruning hooks;

Nation shall not lift up sword
against nation, neither shall they
learn war any more:

BUT THEY SHALL sit every man
under his vine and under his fig-
tree; and none shall make them
afraid.

Hymn (Tune, "All Saints").

The Son of God goes forth for Peace
Our Fathers' love to show;
From war and woe He brings release,
O, who with Him will go?
He turns our spears to pruning hooks,
Our swords to ploughshares warm,
And war no more its death-blast
brings,
Nor men their brothers harm!

Now let the world to Peace be won,
And ev'ry hatred slain;
Let force and greed be overcome
And love supreme remain!
Let justice rule in all the earth,
And mercy while we live,
Lest we—forgiven much—forget
Our brother to forgive!

We send our love to ev'ry land—
True neighbors would we be;
And pray God's Peace to reign in
them,
Where'er their home land be!

O God, to us may grace be giv'n
Who bear the dear Christ's name,
To live at peace with ev'ry man,
And thus our Christ acclaim! Amen.
(Congregation remain standing).

Reading of the "Paris Peace Pact"

Preamble: To be read

Articles of the Pact (To be read in uni-
son)

Article 1

The High Contracting Parties solemnly declare in the names of their
respective peoples that they condemn
recourse to war for the solution of

international controversies, and renounce it as an instrument of national policy in their relations with one another.

Article 2

The High Contracting Parties agree that the settlement or solution of all disputes or conflicts of whatever nature or of whatever origin they may be, which may arise among them, shall never be sought except by pacific means.

Response ("Who goes there?")

LEADER:

Who goes there, in the night
Across the storm-swept plain?

CHOIR:

We are the ghosts of a valiant war
Ten million murdered men!

LEADER:

Who goes there, at the dawn,
Across the sun-swept plain?

CONGREGATION:

We are the hosts of those who swear:
It shall not be again!

(Congregation Seated)

Organ Interlude

(Read through slightly Unison Prayer and Dedicatory Statement so all may participate in their use intelligently and sincerely.)

Unison Prayer

Our Father God, thou art a God of peace, and as this day we think of our war-slain dead and count again the cost of man's supreme folly, do thou quicken our consciences that we may deeply feel the shame and sin of war. Teach us that war is a crucifying denial of thee and of all for which our Master lived and died. Remind us that thou hast called us to share with thee in the order and government of this world. Make us fit to live in the new world of our day. Grant us a fresh baptism of interest in the world-wide brotherhood of men. Completely liberate us from the warping provincialisms of national arrogance, and the stupid prejudices of racial pride. Open our eyes to the merit and virtue of other nationalities.

Especially do we pray that the spiritual values of life may be victorious in the complete success of the forthcoming World Disarmament Conference. May our own nation make full contribution to that success, and ever grant to us and to our leaders wisdom to uproot all causes of conflict, and all that makes for international misunderstanding. Lift us to the embrace of that larger patriotism which cherishes for our beloved land that it may be the agent and instrument through which there shall come to realization, Peace on earth, good-will among men. For thy kingdom's sake. Amen.

Your Days Of Work And Worry Are Over

A True Story of the Reward Which Came to the Preacher

By Charles E. Trueblood

DURING these days of stress, strain, and tragedy which the ministers have not escaped, this true story may serve to help them on their way with new hope, faith and courage. It was back in 1888 that a Congregational minister, with his wife and three small boys, left a Home Missionary Field of six churches in southern Indiana, which he had organized and built, to move to what then was the territory of Dakota. He went to a small mission field at Revillo, where he stayed for about three years, and then went to Frankfort, South Dakota, with Turton as an out-appointment twenty miles away.

It was during his pastorate there that his sister died leaving a girl sixteen and a boy fourteen, orphans. The minister out of his meager salary, and with the family all making a real sacrifice, the orphan boy received funds to make it possible for him to attend a Telegraph School, and become an operator. He rose in the ranks to become chief operator of one of the busy lines of the Illinois Central Railroad.

Leaving this line of work, he became very successful in the business world, and in 1915, we find him owner of one of the largest corporations of its kind in the United States; a bank director in the

Hymn (Tune, "Adeste Fideles")

Hear, hear, O ye nations and hearing
obey

The cry from the past and the call
of today!

Earth wearies and wastes with her
fresh life outpoured,

The glut of the cannon, the spoil
of the sword.

Lo, dawns a new era, transcending
the old,

The poet's rapt vision, by prophets
foretold!

From war's grim tradition it maketh
appeal

To service of all in a world's com-
monweal.

Then, then shall the empire of right
over wrong

Be shield to the weak and a curb to
the strong;

Then justice prevail and, the battle-
flags furled,

The high courts of nations give law
to the world.

And thou, O my country, from many
made one,

Last-born of the nations, at morning
thy sun,

Arise to the place thou art given to
fill,

And lead the world-triumph of peace
and goodwill.

Dedicatory Statement (Remain Standing, all participating who can sincerely).

We believe that the only lasting memorial which can fitly commemorate the sacrifice of our heroic dead is that memorial which will come to birth in a warless world. We, there-

fore, reaffirm our approval, and pledge our full and complete support of our government in its every effort to make fully effective the solemn undertakings of the Paris Peace Pact. Likewise we commend our country's most whole-hearted support and prosecution of the ends for which the World Conference on Disarmament is being called. And believing that war is an unmitigated evil that can have no Christian sanction, we further pledge our most earnest effort to be on the alert for, and, to the best of our ability, to refute and oppose the insidious propaganda of militarist and war maker. As we have in times past dedicated our lives and fortunes to the risks of un-Christian warfare, so now we dedicate our lives, our glorious nation, our very all, to the risks and fortunes of peace through justice and brotherhood.

Silence, Benediction, and Choral Amen
Organ Postlude, "Land of Hope and Glory" Elgar

SOURCES

PRE-SERVICE MEDITATION: "World Friendship for Boys and Girls," by Ethel Blair Jordan.

FACING THE EAST: adopted from a memorial service issued by Federal Council of the Churches of Christ in America.

READINGS: All these are to be found in "The New Patriotism," edited by Clark and Gillespie.

"The Son of God Goes Forth for Peace" is by Ernest Bourner Allen.

"Who Goes There?" is by Thomas Curtis Clark.

"Hear, Hear, O Ye Nations" is by Frederick L. Hosmer.

city of Chicago, and classed as those who are either close or in the millionaires class.

In the meantime, the preacher had served Home Missionary Churches so that in 1915 he was about seventy years of age, and pastor of a small church in southern Illinois with the usual outlook of a minister who had served Home Missionary Churches all his life. The man that was helped in his youth and the preacher kept in touch with each other with a letter about two or three times a year. One day there came a telegram to the parsonage, asking the preacher to come to the office of the business man in Chicago as soon as possible. The first words that greeted him when he met this business man were "Your days of work and worry are over. You have put in your time. Resign your church and from this day on you and your wife do what you want to do, go where you want to go, and I will pay all bills." This continued for fifteen years. The preacher and his wife spent their winters in Miami, Florida, and had all the comforts of life; no luxuries for they had never been used to them, nor would they enjoy them, but for fifteen years they had neither a care in life. He often said that he was the richest man in the world.

In 1931 the preacher was taken to the hospital. This business man was his first caller, seeing that everything was done for the care and comfort for his friend. Within a week the Home Missionary Pastor had gone to his reward, and just two days later the business man went to his long home and reward.

The business man, Mr. Urban Snyder of Chicago, made the gift to Rev. W. J. Trueblood, under just one condition; that it should never be told while either one was alive. It can now be told.

MUCH HURRY, LITTLE THINKING

The domination of our lives by things is one of the perils we incur from living in the machine age.

How genuine that peril is we may discern from that picture of present day existence in America which we find in the volume entitled "Middletown." The people of Middletown are tremendously busy. They have many engagements. There is a vast deal of going to and fro, of rushing about in cars from one activity to another. But there is very little thinking going on in Middletown, very little freedom of thought concerning the great social issues of the day, very little appreciation of what man's long travail of the ages has meant in the creation of the higher interests and qualities of the human spirit. It is a picture of a life dispersed and superficial, a life of hectic dullness.

As I read this book I was reminded more than once of those lines of Vachel Lindsay in his poem, "The Leaden Eyed":



A POORLY filled collection plate may or may not mean hard times for your Sunday School—but it always means something far worse. It means that your pupils are not interested in the collection, that they are not learning Stewardship. It means hard times for your Church when these pupils become adult members.

Children must be taught to see the collection plate not simply as a receptacle into which they drop money, but as a door through which the projects of the Church march out to spread the Kingdom of God. The collection envelope helps the children visualize this mighty work. It is a message they are sending out to lighten a dark world.

September 27, 1932.
My Church has been using your envelopes continuously for the last ten years, and last year we introduced your Robert Raikes envelopes into our Sunday School, which use we are likewise continuing. May I say, in passing, that I was astonished at the result of this last introduction. In spite of the economic difficulties, and in spite of the fact that many of our children come from unemployed families, some very near poverty, our Sunday School offerings have greatly increased over any past year's receipts, with no large additions to our enrollment. This speaks for itself. Respectfully yours,
E. E. LEIBNER, Pastor,
St. Marcus Evangelical Church,
St. Louis, Missouri.

Sunday Schools using the envelope system have full collection plates—and that fullness means that the children are contributing regularly, attending Sunday School regularly, and learning the lessons of Stewardship that will make them loyal Church supporters in years to come!

Protect your Church's "Tomorrow"—train today's pupils in the use of envelopes!

THE DUPLEX ENVELOPE CO., Richmond, Va.

THE DUPLEX ENVELOPE COMPANY, Richmond, Va.

GENTLEMEN:

Without incurring any obligation, I should like to have samples and prices as follows:
Sets

ROBERT RAIKES DUPLEX ENVELOPES
ROBERT RAIKES SINGLE ENVELOPES
ROBERT RAIKES RAINBOW HOMILOPES (Duplex only)

The financial year of
our School begins
(Date)

MY NAME SUNDAY SCHOOL STATE

STREET AND CITY

(If you don't want to mark your CHURCH MANAGEMENT by clipping the coupon, just send us a card requesting the information you want. And mention CHURCH MANAGEMENT.)

Not that they starve, but starve so dreamlessly,
Not that they sow, but that they so seldom reap,
Not that they serve, but have no gods to serve,
Not that they die, but that they die like sheep.

Justin Wroe Nixon in Sermon, *The Christian Century Pulpit*, October, 1931; The Christian Century Pulpit.

True blessedness consisteth in a good life and a happy death.

Solon.

* * *
Blessings be with them, and eternal praise
Who gave us nobler loves, and nobler cares,
The poets, who on earth have made us heirs
Of truth and pure delight, by heavenly lays.

Wordsworth

Envelope The Sunday School

The Next Great Step in Systematic Church Finance

By David McConaughy

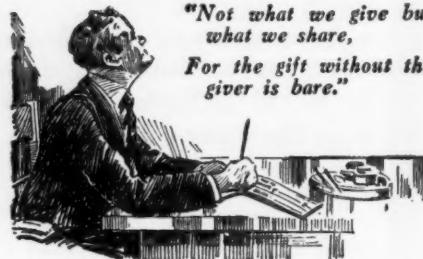
Dr. McConaughy, ex-president of the United Stewardship Council of the Churches of Christ of the United States and Canada, now Vice Chairman of the World Stewardship Union, has probably done more than any other one man to influence the use of the weekly envelope system in our churches. Now, thirty years after his first efforts to secure the use of envelopes by the church, he is advocating another great step. That is the adoption of a similar method for the church school.

ALMOST incredible is the change which has come over the method of giving in Protestant Churches in America within the last few decades! In 1902, when the writer first devoted himself to the task of promoting the Every Member Plan of giving, practically all the churches were depending for their support upon a "collection," supplemented by pew rent, subscription paper, donation party, or other devices. In rare instances was giving regarded as a part of worship. Fortunately, these haphazard methods of financing the churches are falling more and more into disrepute, and are being rapidly replaced by systematized free-will offerings. The use of the weekly offering envelope system is now the rule rather than the exception.

In striking contrast with this situation in the churches, is that which obtains in the Sunday Schools; for the Sunday School which practices systematic giving, through envelopes, is the exception. The "collection," archaic method that it is, still persists in most Sunday Schools. Yet every reason for using the envelope in the Church applies in even greater degree in behalf of its use in the Sunday School. And there are these additional reasons:

1. Experience proves that in the Sunday School, as in the Church, giving systematized through the weekly envelope brings the best financial results. The cost of the envelopes and the work of accounting are more than compensated.

2. It is unfair and unwise to ask Sunday School pupils to give in more ways than do the adults, who contribute only through the double pocket envelope. Most children have a very limited amount to give, not enough to make one offering in Sunday school and another in the church service. The Sunday school, by taking a separate offering, instead of fostering loyalty to the church,



actually undermines it. On the other hand, the offering envelope, used in conjunction with a combined budget for church and Sunday school, helps to promote loyalty to the church as a whole and to its world task.

3. The loose collection method permits unwholesome comparison between the amounts contributed by different pupils. The children who have been trained to contribute in both church and Sunday school services can, of course, not give as much in either offering as those who contribute only through the school. Thus they suffer by comparison.

4. It is much easier to develop habits of systematic giving in children than in adults; if the church is to be given first place by the adult, the child must be taught to give it first place.

5. The envelope provides a means of character-development, since its use encourages regularity, dependability, generosity. Moreover, it is an invaluable aid in training the child in the practice of Stewardship.

Of course, there are some difficulties involved in the introduction and use of the weekly envelope system in the Sunday School, but these can readily be overcome.

Although a pledge is not essential to the use of the envelopes, better results are usually obtained when it is employed. There is a danger, when pledges are sought, that children, with their natural generosity, will impulsively

promise more than they can give regularly. This can be guarded against by wise counsel and by securing the assent of the parent to the pupil's pledge.

If Sunday school sessions are discontinued during the summer, continuity in the use of the envelopes is interrupted. In such cases special provision may be made for the setting aside of offerings during the vacation period, or it may be deemed better to omit from the sets the envelopes for July and August—not to leave them for the pupil to discard or disregard.

The difficulty of lack of intelligent interest can be met by a constant process of supplying information. If the children are allowed a voice in selecting the object to be supported, their interest is more easily sustained.

In order that the children may be encouraged to give, they should be enabled to have some stated income by means of an allowance or earnings. Even as it is the duty of the parent to provide for the child, so is it incumbent upon the church to provide for the school. The church budget should make ample provision for the maintenance of the Sunday school.

Giving in the church school should be an integral part of the Every Member Plan for the church as a whole. Every child above the kindergarten age should be supplied with double-pocket envelopes, the benevolence pocket to be presented in the school and the church support pocket in the worship service of the church.

The school should make a detailed budget for the expenditure of the amount allocated for its support in the church budget. It should also prepare and submit to the official body of the church a budget covering the objects to which it wishes to contribute through the benevolence side of the weekly envelope.

(Now turn to page 86)



I go to Sunday School

..... But how are you helping him to develop the habit of contributing regularly?

WHY not give the young people of your Sunday School the consideration they rate as potential members of the Church. Start now by giving them "My Obligation" Sunday School Envelopes. This system really costs the Church nothing, but without it the cost may be heavy in membership and offerings. This system will stimulate a new interest in Sunday School work. It insures an increased and regular attendance. It produces a consciousness of what the Church means to its young people. It regulates and stabilizes the finances of the Church. No Sunday School large or small can afford to overlook these advantages. Mail the attached coupon today.

American Sunday School Envelopes are put up in sets of 52 in a miniature "My Obligation" (Book Packet) carton. Several styles of envelopes. All beautifully engraved. Sunday School Record Books for the tabulation of complete annual record of individual offerings (by weeks) also available.

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You may send us samples of Sunday School Envelopes. Also prices on _____ sets.

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CHURCH-BUDGET ENVELOPE CO.
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PRAISE AND SERVICE

A NEW 448-page church-hymnal and manual of worship compiled by H. Augustine Smith. A hymn-book of real quality, featuring the best in hymnology and church music and harmonized with the teachings, aspirations, and needs of the modern Church. Priced within the means of all. \$100 a hundred.

Write now for an examination copy

THE CENTURY CO.
353 4th Avenue New York, N. Y.

Say: "I saw it in *Church Management*," when writing advertisers. It identifies you.

Envelope the Sunday School

(Continued from page 84)

The benevolence budget of the school should include the interests of the church as carried on by the boards of the church at large; thus can loyalty be inculcated as a primary obligation. A certain percentage of the benevolence contributions of the school should be applied to the general benevolence budget of the church, so that the entire school will have a part in the objects supported by the entire church, as well as in those of its own choosing. Other work approved by the governing body may likewise be included in the school's budget of benevolence.

In determining the distribution of the benevolence offerings of the school the pupils should have a voice. Their suggestions should be carefully considered

and passed upon by the officers, teachers, and representatives of the different age groups.

In the final analysis, the real foundation of the practice of giving lies in a sense of Stewardship, a conscious partnership with the Lord Christ in carrying out God's plans for the world. Therefore, every Sunday school pupil should be instructed from his earliest years, in the Scriptural principles of stewardship, and should be trained to give systematically and proportionately through church channels, for the support of both the local church and its benevolences.

Progressive church schools will not be content to "let well enough alone"; but, realizing that "the good is oft enemy to the best," will replace the "collection" with the weekly offering envelope and will move forward to a higher plane.

• The Church Lawyer •

Substituting Beneficiaries Of Trust Funds

By Arthur L. H. Street

A NEW YORKER'S will made a bequest to the Lyons Baptist Church "for the purpose of paying the salary of the pastor or officiating clergyman of said church and for no other purpose." That church ceased to function and the Baptist Missionary Convention asked to have the fund transferred to it as successor in interest. Ordering the transfer, the Supreme Court for Wayne County, N. Y., said (Graff vs. Harrington, 244 N. Y. Supp. 307):

"The Baptist Missionary Convention, and the various Baptist churches, are so closely allied, that the object of the testatrix would be accomplished by transferring the fund to the former organization, with directions for its use for the payment of salaries of Baptist pastors engaged in preaching the doctrines of the Baptist denomination.

"The 'no other purpose' which the testatrix had in mind was such expenditures as might be required for the improvement, repair, or refurbishing of the church, or similar expenditures; the payment of the salary of preachers of the Baptist faith being the vital concern, as, of course, it is, if the Baptist doctrines are to survive.

"The preservation of this important

instrument for the dissemination of the doctrines of the Baptist faith was the general charitable purpose prominent in the testatrix's mind, and should not fail because the Lyons Baptist Church became extinct. . . . The exact preacher or the particular church is not a determining factor in the bequest. The choosing of a new instrumentality to support preachers of the Baptist faith is an administrative matter not affecting the main purpose of the trust.

"The court will look through the form of words and carry out the primary purpose that the donor had in mind. The larger the fund, the more impressive this argument becomes. In this case, the testatrix was, in reality, seeking to aid the Baptist Missionary Convention in supporting and preserving the Lyons Baptist Church, a work which, on the part of the convention, she may well have known of. In this respect the testatrix and the convention were aiding cognate purposes, the maintenance and spread of Christian principles as expounded by the Baptist denomination. If there was any particular religious purpose, it was the spread of the Baptist faith, and this is not interfered with, but is continued by transferring the fund to the Baptist Convention."

Mad Men In The Ministry

Letters To A Ministerial Son

By William L. Stidger

I'VE just been thinking about you and the ministry.

I've just decided that what we need is a few more mad men in the Ministry.

We've too many of the placid, content, take-it-or-leave-it; willy-nilly; wishy-washy types.

I remember a scene in Shaw's "St. Joan."

They are talking about the madness of Joan of Arc. She had set France on fire to free herself from English dominion. England had conquered half of France. Joan had had her vision that she was to free France from English domination. She had heard her voices and she was on fire with her mission. Captain Robert de Baudricourt and his orderly, a common soldier, but a good friend, were talking about Joan, the Maid of Orleans.

The captain was teasing his orderly about that orderly's allegiance to the Maid. The soldier says to the captain: "There is something, something about her! Her words and her ardent faith in God have put fire into me!"

The captain replied disdainfully: "Whew! You are as mad as she is!"

The soldier, Poulengy, replied, (obstinately) "We want a few mad people now. See where the sane ones have landed us!"

That is it, son! We want a few mad men in the ministry; some men who can be as mad as Isaiah, or Hosea; as mad as Ezekiel, as mad as John the Baptist; as mad as that little group which came from the Upper Room of whom "Others mocking said, these men are full of new wine!" We want a few mad men in the ministry; men as mad as Jesus when he drove the money changers from the Temple; men in the ministry mad enough so that when they come to town men will say of them: "These that have turned the world upside down have come hither also!"

Look where the sane ones have landed us, son. Falling memberships, empty pews, a church riddled with ritual, liturgy; dead as a European Cathedral; a church on an orgy of Gothic building

while missionary giving has fallen to new levels of degradation each year. Look where the sane ones have landed us!

I do not know what your theology is teaching you; and what your church history is putting into you; or what your homiletics is doing for you, but if that institution is not making a mad man out of you it is failing in its chief mission.

Most men who have led the world to new high levels of living have been mad men in the ministry. Mad men drove out slavery, mad men separated from the Catholic Church and brought about the Reformation; mad men tore England asunder in the Wesleyan Revivals and out of that madness came the Methodist Church. Mad men left the Church of England and pioneered the new nation. Mad men broke away from Methodism and organized the Salvation Army. Mad men are bringing about Prohibition. Mad men have turned the world upside down; and God knows we need a few mad men in the ministry for this day of depression; mad men to fight social and industrial injustice. I want you to read this little quatrain of Edwin Markham's and ponder:

ANOTHER WONDER

"Two things" said Kant, "fill me with breathless awe;
The starry heavens and the moral law."
But I know a thing more awful and obscure . . .
The long, long patience of the plundered poor!"

How can you young rascals read that last line and not turn into passionate prophets; into flaming evangelists of social justice? Read that line over and over to yourself, son; let it sing into your breast with every heart-beat; in and out with every breath you take; and after a while you will become one of the mad men of the ministry and we need many such in the church. If we had a few more mad men in the pulpits we would have our pews full of people.

How can I make you see what I mean? You like football and I am glad for that. You played it in college and you speak about it in your pulpit even as Paul of old was not ashamed to use the play of the people for his preaching.

Well perhaps a recent game of football will help me make you see what I mean in my plea for mad men in the ministry.

A year ago Harvard had a humiliating season of football. She had been defeated in almost every game she played. Holy Cross, Michigan—call the roll—they had all beaten her. On the other hand Yale had had a victorious season. In the annual classic between Yale and Harvard, Yale was the favorite of all sport writers. Nobody expected Harvard to win that game. The odds were overwhelmingly against Harvard.

But, my boy, Harvard won. And why?

Because Harvard took a team of mad men down to the Yale Bowl and you just can't stop mad men, whether they are in football, or business, or the ministry.

I watched that game out here in the West over the radio as you no doubt watched it back in the East. I thought of you all afternoon. My heart thrilled to that game as I watched a defeated Harvard team play rings around that Yale outfit. The next morning before I went to church I read an account of that game. I want to quote for you a few of the reasons one sport writer gives as to why Harvard, the under dog, won that game. I clip these sentences right out of that account:

"Brad Trafford—who played classical music all morning before the game on the Choate School piano—and Fred Richards, these tackles plunged through the Yale line like runaway locomotives."

"The Bulldogs have nothing to be ashamed of. They played well against Harvard. What happened was that Harvard was not in the mood to be denied. It was composed of furies yesterday afternoon. And, ordinary mortals cannot match madmen!"

"Booth of Yale was cool and collected, and, although it's an odd thing to say for a sport-writer, he was too cool for his own good. He hasn't lost his confidence, but he lacked that zip a man must have to get in the special effort which makes for stardom."

Do you get what I mean, son? There are times when a preacher, or a football player, or a prophet, must be on fire. He dare not count the cost. He dare not be judicial, cool, poised, calculating. He must say the thing that



William L. Stidger



1932 Volume Two 1932
Edited by Randolph E. Haugan

One of the most attractive religious publications of the season is the artistically illustrated magazine entitled "Christmas." Published by The Augsburg Publishing House of Minneapolis. It contains 48 pages filled with choicest articles by well known writers dealing with Christmas themes in a most interesting manner.

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Danish Luth. Publ. House, Blair, Neb.
Augsburg Publ. House, Minneapolis

is in his soul to say: he must have something to do; he must act; he must prophesy!

He must be intellectual; he must have facts; he must be disciplined; but his feelings must not be so disciplined and harnessed that he is "too cool for his own good." Sometimes he must have undisciplined madness and feeling. William Lloyd Garrison had, John Brown had, Luther had, Wesley had, Cromwell had, the Pilgrims had.

Even in the motion picture field only this enthusiasm, this passion, this unreserved giving of one's self works. Just the other day in a Motion Picture magazine I was reading this rascal-Chevalier's definition of what makes a successful star. He is himself a perfect

illustration of a contagious, self-giving, unreserving, not-withholding personality. He says:

"But what is it that makes for international success in an actor? It is personality, eh? I don't know. Maybe more than that. Yes. In Paris we would say, it is 'Heart.' It is enthusiasm! It is madness! If you put your heart into anything, into your songs, into your dancing, your audiences feel it, of course—yes?"

This is great stuff, son—if you get what I mean. We need a few more mad men in the ministry and I want you to be one of them. I should like to feel that your seminary was living up to its legend: "A School of the Prophets."

Lovingly, your Preacher-Father.

• Religious Best Sellers •

September 1932

Morehouse Publishing Company

(Milwaukee, Wisconsin)

A Spiritual Treasury—*Larned*
Outline History of the Episcopal Church
—*Wilson*

Charles Henry Brent—*Slater*
The Episcopal Church—*Atwater*
The Life Abundant—*Atwater*
Tomorrow's Faith—*Oliver*

Board of Publication Methodist Protestant Church

Follow Thou Me—*Truett*
Mastery of Sex Through Religion
—*Weatherhead*
Morning Sermons—*Morrison*
In the Quiet Corner—*Gordon*
A Witch's Brewing—*Boreham*
Quotable Poems—*Clark and Gillispie*

Methodist Publishing House

(Richmond, Virginia)

Book of Daily Devotion—*Clark and Cram*

Pastoral Psychology—*Stoltz*
Pastoral Ministry—*Adams*
Cokesbury Funeral Manual—*Leach*
My Job: Preaching—*Jenkins*
Minute Bible Stories

Religious Book Club

The Rebel Prophet—*Gordon*
God in the Shadows—*Redwood*
Education for Citizenship—*Coe*
Modern Worship and the Psalter—*Cross*
Managing Ourselves—*Gilkey*
Moral Progress—*Stoody*

Presbyterian Book Stores

(U.S.A.)

Hymn Lore—*Lauffer*
How to Use Your Church—*Jabine*
Morning Sermons—*Morrison*
Streams in the Desert—*Cowman*
Stars, Atoms and God—*Kirk*
Education Through Recreation—*Jacks*

SABATACUS

Of all the dread diseases
With which the race is cursed
The Sunday-Morning sickness
Is everywhere the worst.

The patient has no symptoms
At all the night before,
But comes in late from somewhere—
The movie or the store.

Next morning he awakens
With churches on his mind,
Wond'ring how he'll manage to
Be sick and not confined!

Frances Benz.

THIS IS WAR

War
I abhor,
And yet how sweet
The sound along the marching street
Of drum and fife; and I forget
Wet eyes of widows, and forget
Broken old mothers, and the whole

Dark butchery without soul.
Without a soul—save this bright drink
Of heady music, sweet as hell;
And even my peace-abiding feet
Go marching with the marching street,
For yonder goes the fife,
And what care I for human life!

The tears fill my astonished eyes
And my full heart is like to break,
And yet 'tis all embannered lies,
A dream those little drummers make.

Oh, it is wickedness to clothe
Yon hideous, grinning thing that stalks
Hidden in music, like a queen
That in a garden of glory walks,
Till good men love the thing they loathe.

Art, thou hast many infamies,
But not an infamy like this—
Oh, snap the fife and still the drum.
And show the monster as she is.

Richard Le Gallienne.

Making The Church Library Work

By *W. Edward Raffety*

Professor of Religious Education, University of Redlands, Redlands, California

Not every church has a church library these days. More of them should institute one. But first of all it must decide what types of literature it will distribute and how it will be operated. Dr. Raffety, Professor of Religious Education, Redlands University, Redlands, California, gives some pointers for those who are interested.

ONE of the best things which could happen in some churches is to ferret out those old goody-goody books for dear little boys and girls and feed the furnace or fireplace with them. The writer recalls hundreds of such little volumes which a great publishing house once offered for sale "by the yard," but failing to dispose of the stock finally shoveled them into a furnace near the storage stacks. Many a small church school was thus saved from penny-wise or penny-foolish purchases. We have sometimes wondered if unused church-school literature hid away in church closets and thousands of unused, locked up and therefore unknown books, good, bad, and indifferent, do not constitute one of the biggest financial waste-heaps of the religious enterprise.

The churches of Christ in a community, before the day of the omnipresent Carnegie and other public libraries, had a distinct and very worthwhile mission to the boys and girls and young people, and certain adults, in collecting and circulating good books of a general character. In some localities there still may be need of this type of character service, but for the most part now where churches have shelves of general books stored away, they might arrange the best of these in convenient sets and make each set a circulating library to be sent out into rural communities to be distributed through the rural school or church. Some reader of these lines may know of such books that should be put into circulation in the way suggested. One family in a certain church before starting on a summer vacation in a mountain-cabin village got permission from its church to box up a lot of these unused books and take them along. A camp-trailer was filled. What joy to many children and others those books brought through the whole summer. Of-

ten a colporteur or travelling rural evangelist can make good use of this kind of books. A fine Christian young woman, accustomed to books-a-plenty with a good community, home, and church library, went to teach in a remote country school. She found no books in the school room and few in the homes. Within three months she had brought from her church and the homes of school chums enough old but interesting books to stock several shelves in her school room. These she systematically let out to the children for use in their own homes. What a fine thing also to prepare albums of reprints from the masterpieces to create a love

GOOD BOOKS BUILD CHARACTER

for good pictures. The writer well remembers the joy he had as an eighteen-year-old country school teacher in displacing cheap, gaudy wall pictures with prints of a few famous paintings.

Is there still a place for a church library? Emphatically yes, of the right sort. Where a good public library or school library exists there is no need of duplicating general books, nevertheless a most useful church library can be established. Several churches have one or more of the following:

Acceptable Libraries for Churches

Worship and the Devotional Life—Books in this field in recent years have been numerous. Graded books on worship, and books for the enrichment of the personal religious experience should be gathered, and used under the direction of the pastor and the church board of religious education.

Evangelism and Personal Work—Sane evangelism is needed as never before. A small library of such books would, if read, work wonders in many churches in

the hands of church school teachers. Committees on evangelism need these. Used in connection with classes on evangelism and under direction of the pastor they will bring best results.

Music—The church with foresight slowly but surely accumulates a good library of music not only for use of its choir and for special occasions, but also for the betterment of the ministry of music in all church groups from week to week.

Parent Training—Any church might well establish a small but very useful library of books for the training of younger parents. Fortunately now most helpful books in this field are available. One church has about a dozen of the best of these, neatly boxed, as a circulating library to be used for a month at a time in the homes of young married folks in the church.

Missions and Missionary Instruction—No church is Christian that is not missionary, for no church or individual member should ignore the great commission of Jesus. Books on all phases of missionary endeavor should be accessible to all, also books on types of missionary service, on customs of missionary lands, on the principles and methods of missionary instruction for each age group in the church. Missionary-informed church members become missionary-minded Christians and givers.

Church History and Doctrines—Every church library of course will have on its shelves books on the history of the church in general and of the essential and distinctive doctrines of its own church.

Recreation—Many valuable books from the Christian and church viewpoint are now available in the field of recreation as an agency or instrument in the religious education of children, youth, and adults. Books of wholesome fun-times, games, and sociability stunts are desirable for church leaders and should be a part of the church library. Recreation

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and amusements in general in every community will be either Christianized or paganized. It is the duty of the church to say which. The guidance needed may be found in a recreation worker's library even though small.

Community Service—The go-and-do gospel of Jesus is so challenging in these days that books on service will be bought by church leaders and used in the fuller, more adequate programs of religious education. Service is the genius of Christianity.

Leadership Training—Books for the training of church school officers and teachers, church officers, leaders in young people's societies, in men's and women's church organizations. This is one kind of a library which any church should have even if it must start with only a few books, books that ordinarily will not be found in a public library. The writer was once president of a community board of religious education which secured the use of an alcove in the local public library and, as a starter, put in it a most excellent collection of about a hundred of the best books for church school leaders. Lists were prepared carefully, and divided among the churches. Unitedly the entire cost was thus cared for. The books were made available to all officers, and teachers of all the churches in the little city of about fifteen thousand population. In such a library will be books on psychology, principles and method in teaching religion, content courses in Bible study, and all aspects of the modern program of religious education. Education bulletin number 503 of the International Council should be consulted when compiling a list.

Workers' Libraries That Work—No group in any church has any right to use good church money to purchase books and then put them under lock and key and nobody get the potential benefits from them. It is one thing to get a workers' library, quite another to keep it working. All of which leads us to consider the desirability of having a church director of reading.

Qualifications of a Church Director of Reading

In selecting such an officer for the church or church school we are having in mind mainly the religious education needs of children and young people, although there are many adults who would appreciate kindly, sensible guidance. Especially is this true of parents who are concerned about best reading for their children.

To every man his work! Every man on the church job where he can be most efficient in his service to the largest number! In this instance the "man" more often is a woman. Who can make good as a director of reading? Manifest-

ly there are qualifications for this office distinctive and highly desirable in view of the far reaching significance of it. In no one person can we expect to find all of the things mentioned below. Wise choosers, however, will look for many of these traits.

The person, man or woman, who has broad culture and familiarity with best American and English literature, one who knows the classics, and at the same time can judge literary and character values in present day books and magazine articles. Many churches will find in some public school teacher, or ex-teacher, this ability which is foundational to success.

One whose everyday life proves the real worth of genuine Christian character, whose wholesome personality seems to radiate the spirit of Christ, and to do so quietly without any show window display or over-much speaking in prayer meeting or elsewhere. After all, the life back of the book or the book suggestion means much.

One who passionately believes in character making through the printed page. Who believes that the pages of a book have within them the power to bless or to blight the lives of growing boys or girls. Who knows that some pages of some books are white winged messengers of the true, the beautiful and the good, while others are like black vultures which annoy and destroy. The best director of reading believes with Browning in "God and the companionship of good books." A vicious book is worse than an evil chum in the life of youth. The chum may move away or die but the book works like hidden leaven contaminating and poisoning the whole philosophy of life.

One who knows children and young people, their natures and their normal reading interests and needs. How important this is. Such knowledge not only is basic to proper book selection but also as a key to open gates into the bookland loved by those whom the director would guide. The psychology of each age group should be known and if possible the moods and fancies of individuals in the group.

One who knows not only the best available books suitable to each period of growth and development in childhood and adolescence but also knows where these may be found in public library, church or school library, or in private homes or book stores.

One who is personally acquainted with the public school programs of all sorts for all grades, both the class room procedures and the extra curricular activities, and who can in thought relate these with the church and various community agencies such as Y. M. C. A., Y. W. C. A., Scouting and kindred groups. This

(Now turn to page 93)

The Editorial Page

Thanksgiving 1932

An Editorial by William H. Leach

THANKSGIVING 1932. What a wealth of suggestions for genuine thankfulness! There is hunger and suffering. But back of the world wide upheaval there is so much to make people think and pray that it should be a great season for our churches.

I am thankful that the much overdue economic reaction finally came upon us. America had been living economically in a fool's paradise. She had forgotten the old law of the swinging pendulum. She had laughed at the Biblical injunction that where there is no vision the people perish. Proud of her high achievements and wealth she had put on the "high hat" to all the world. Thank God that is changed.

I am thankful for the good things which have already come out of this depression. It has revealed political corruption which never would have been revealed if so called prosperity had continued. Shrinking city, state and federal funds spurred people on to learn what was done with the good money they paid to maintain the affairs of state. In many parts of the country dishonesty in public offices has been revealed. Thank God for that.

I am thankful that, in so many instances, Christianity has proven helpful in adjusting the life of individuals to economic and moral facts. There are a lot of things in conventional religion which do not count in a crisis. But real religion comes to the fore. The fact that so many people have faced loss of their wealth with unimpaired spirits is a marvelous revelation of the genuineness of Christian experience. Their own confessions of personal adjustment are most thrilling. Thank God for that.

I am thankful that we are losing the word "panic" from our vocabulary. I have not heard it used in street talk for months. "Reconstruction," "Readjustment," and similar terms are the common ones in the language of business men. To my mind the recovery of the depression began when business men and bankers stopped talking about the end of the depression and began to think about building for the future. I have before me a bank bulletin of late 1931. These sentences are marked.

"Probably the most important development of recent weeks is not any one of those mentioned. It is rather that the American people and their representatives at Washington have turned their attention from dreams of restoring the past to plans for meeting the future."

When bankers began to think in these terms the way to recovery was seen.

I am thankful that the Church has proven so flexible in these days of human distress. She is

revealed in the front ranks in humanitarian service. An item in this morning's paper inspires me. It says that Protestant Churches lead in local effort to combat the certain hunger of coming winter months. In days of plenty the church may have been seemingly indifferent to human distress. But when the social crisis comes she is there with a heart and hand. Emotional giving falls down, charitable agencies are forced to discontinue. The church carries on. Folks who, a few years ago, laughed at what they termed the amateurish efforts of the Church see a new power in her today.

I am thankful that the Church has found a spiritual note for these trying days. I have heard more genuine personal adjustment sermons in the past year than in all the other years of my life. I have found that ministers are doing hard, soul trying case work to help individuals face life. Many of these preachers have had their incomes cut to the point of sacrifice. But they are carrying on. On the part of the average man and woman, suffering from social and economic effects of the depression the minister means more than he ever did before.

I am thankful that America is recovering her sense of humor. To sit with a group of men facing business extinction who are able to roar with laughter over jokes on themselves and the depression in general is an inspiring sight and sound. It is the spirit which made it possible for the American doughboys to sing as they marched into war far away from home. It is an indication of that social adjustment which enables one to size up the future and plan for new gains.

Soul Leather

THERE is a story told of Alexander Whyte—it may be apocryphal—which goes like this. It seems that he was discussing his future with St. Georges.

"Here I am, gentlemen," he said. "I am for use here. You can use my shoes or, if you prefer, you can use my head."

The church officials, believing in good preaching, made it plain that they preferred that he give his time to study and prayer and forget the pastoral running from house to house. The story sticks in a preacher's mind. I presume that there has never been a minister starting his work in a new parish who did not feel that he faced a similar dilemma. The church could use either his feet or his head. Which should he give them? Most churches would hope to get both. Forced to a final decision a few might vote for the head but many more would ask for his feet. And many times the church so voting would be right.

Alexander Whyte preached in Edinburgh when preaching was most in demand. He faced a congregation of Bible lovers and Bible readers. They wanted an interpreter. Generations of loyalty

had made them lovers and admirers of good preaching. They enjoyed, as much as the preacher, the theological twists which gave a thrill to preaching. In a situation like that the preacher apparently would have no second choice. His opportunity is to preach.

But transfer the consideration to an American city and the conditions are entirely different. What minister can count on a congregation of men and women who read the Bible? The average parish is composed of a heterogeneous group of men, women, boys and girls with little actual knowledge of the Bible or the tenets of the Christian faith. These folks are not going to come to church primarily to hear preaching. It is going to take more than that to start them.

A few weeks ago I sat on the porch of a friend a block away from a large Protestant church. When I say large, I mean the building—not the congregations. For I myself have preached to sixty people in that auditorium which will seat eight hundred.

"What kind of people live around here?" I asked him.

"Just good, ordinary, law abiding folk," he said.

"Do they ever go to church?"

"No."

"What would happen if a minister came to — Church who would start making calls on these people. Suppose he would drop in for a few minutes some evening just to get acquainted. Would they like it?"

"Sure they would. He would become a friend of theirs right away."

"Do you think that they would reciprocate by attending church services?"

"Sure. Why not."

One thing is sure. In a situation such as this the most brilliant preaching is not going to get

MAXIMS EVER YOUNG

Stephen Allen, formerly Mayor of New York, was drowned many years ago and in his pocket book was found a printed slip with the following maxims. They are as appropriate now as they were in Stephen Allen's day. Principles like these are never old-fashioned or out-of-date.

Keep good company or none. Never be idle.

If your hands cannot be usefully employed, cultivate your mind.

Always speak the truth. Make few promises.

Live up to your engagements. Keep your own secrets if you have any.

When you speak to a person, look him in the face.

Good company and good conversation are the very sinews of virtue.

Good character is above all things else.

Your character cannot be essentially injured except by your own acts.

If one speaks evil of you, live so that none will believe him.

Drink no kind of intoxicating liquors; nor use tobacco in any form.

Ever live (misfortune excepted) within your income.

When you retire think over what you have done during the day.

Make no haste to be rich, if you would prosper.

Small and steady gains give competency with tranquillity of mind.

Never play at any game of chance.

Avoid temptation, through fear you may not withstand it.

Earn money before you spend it.

Never run into debt unless you see a way to get out again.

Never borrow, if you can possibly avoid it.

Do not marry until you are able to support a wife.

Never speak evil of any one. Be just before you are generous.

Keep yourself innocent if you would be happy.

Save when you are young to spend when you are old.

Read over the above maxims at least once a week.

THESE WILL BRING BACK PROSPERITY

In a recent newspaper article Roger Babson, noted statistician, after pointing out some of the economic and human causes of the depression, lists a group of economic and human causes which

people started to church. The judicious use of shoe leather will.

Perhaps the terms "shoe leather" or "sole leather" lack dignity for ecclesiastical parlance. Then call it "soul leather."

Soul leather gets results.

FOLKS NEVER LEARN

LET'S go back thirty years. The scene is Auburn Theological Seminary, Auburn, New York. We are in the class room of Professor Willis J. Beecher, professor of Hebrew Language and Literature. He is talking on the subject of temperance.

He tells his class something that few of them realized. Some years before temperance organizations had carried their work to a point that they had elected a governor pledged to prohibition. It was the end of a great temperance campaign in that state. But listen to Dr. Beecher.

"As soon as the election was over the temperance people rested on their laurels. Societies organized for temperance education lost their enthusiasm and were disbanded. It was as though the battle had been won and no further effort was necessary. As a result, in a few years, the state was as bad as before. All temperance gains were lost."

Dr. Beecher looked at the young men in his class.

"If the time ever comes, in the future, young men, when this state or this nation destroys the liquor traffic, do not let the educational work cease. If you do all the gain will be lost."

This story is vouched for by one of the men in that class. Dr. Beecher's forecast was alarmingly correct. It is merely another argument to prove the old adage that "folks never learn."

would bring back prosperity. The human causes, which are the most important, can be condensed as follows:

Faith in God
Honesty
Sound economy
Good will
Sensible habits of living
Humbleness
Unselfishness
Confidence

There is nothing new in this list. These are qualities of character that are found in the Bible and are taught in the churches, and which should be manifested in the life of every Christian. If these characteristics are necessary for the return of real prosperity, and if the Church is the institution where these principles are taught, then it is evident that there is a challenging task confronting the Church and all Christian people,—that of stimulating and developing these qualities in people today. In other words, it means introducing men and women to Christ, for it is only by His mercy and His ability to save and keep man from the power of sin that will prevent depressions of every kind, and insure a prosperity of soul that precedes material prosperity.

The Church Library*(Continued from page 90)*

means the cooperative spirit, the willingness to learn of the best and to use the best.

One who has the time to keep in touch with the newer books and magazines. Perhaps some reader already is thinking that only a full time salaried officer can become an acceptable director of reading. Any church could well afford to relieve from all other church duties the most capable available member for this significant voluntary service. What a coveted privilege to direct the reading of children and young people. Such work has in it a challenge strong enough to grip the conscience and command the abilities of the brainiest and the best. Next to the minister himself who can exert a greater influence for good?

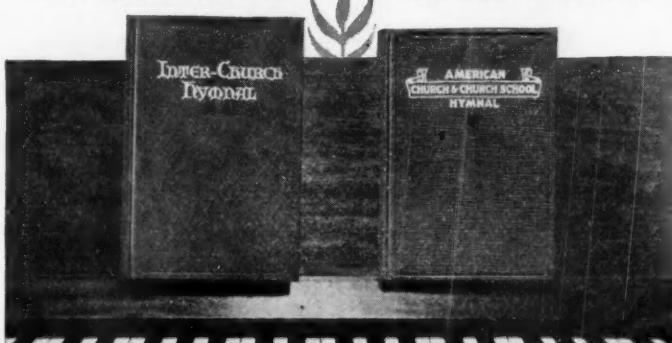
One who is blessed with a full measure of common sense and who knows how to approach all ages, genially, and with sincere, sympathetic understanding of likes and dislikes. Only the tactful can direct. There is opportuneness for all things. A superior, patronizing spirit defeats the suggestion however good.

One whose judgment is respected because the guidance given has proven profitable and withal pleasurable; such as one becomes a real director of reading because of confidence-begetting power.

One who will conscientiously serve all, the oldest and the youngest, not only the parent seeking help in purchasing books for children but that persistent omnivorous reader, the pre-adolescent, who may come often in season and out of season for the name of another book. "But Tom, it was only two weeks ago I gave you a list of at least a dozen books." And that twelve-year-old replies, "But, Miss Jones, I've read every one of 'em, and, gee, they're keen books. Do you know any more like 'em?" Fortunately Miss Jones does and takes the time to put Tom on the trail of the big adventure.

One who has the soul of the pioneer and who persistently, patiently keeps at it week by week. The writer has known of more than one director of reading who started her work with flying colors but fagged out apparently after a few months. A good self-starter but the starter too often 'locked.'

One who rides no hobbies, and in no sense becomes a partisan propagandist. Almost any pastor is tempted at times to pray for deliverance from the devotees of tangent-truth, those eccentric members who run off on some side line in doctrine or conduct, riding some hobby to death and pestering the life out of sanely balanced folks.

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(Now turn to page 100)

BOOK BROADCASTINGS



What the Writers have to Offer

Pastoral Psychology

Pastoral Psychology, by Karl Ruf Stoltz. Cokesbury Press. 253 pages. \$2.00.

There have been many books recently published on the subject of psychiatry for the pastor. This volume keeps pretty well out of that field, touching it merely as an incident in its treatment of the broader field. That may seem to limit its appeal but it certainly defines clearly its place.

Preachers who have been out of seminary and college for a dozen years have heard many new terms used in connection with the new psychology. Some of these they have, themselves, repeated without being sure of their meaning and significance. This volume gives an excellent opportunity for these men to catch up and check up with the newer phases of thought. That is the first place for that volume. The second one is also clearly defined. It is just the book for a text for pastoral psychology with seminary and college students.

Beginning with a chapter which discusses the psychological approach to pastoral work the author goes into the organization of personality, the mental hygiene of adolescence, defines and describes the various types of individuals and the confusing complexes. Sexual difficulties have their place but they are not as prominent in this volume as in a work on psychiatry. The closing chapters deal with Adjustment to Reality, Technique of Private Prayer and Worship, and Pastoral Counseling. Then there is a very comprehensive bibliography at the end of the book.

This volume by Professor Stoltz has done more to combine the pastoral instinct and consecration with the scientific approach to individual psychology than any other book with which I am familiar. It is a volume which is not written for the specialist but for the average hard working minister who is perplexed with the problems on his hands and needs conservative safe guidance. The warning it gives to ministers about plunging too violently in cases which require the services of a trained physician or psychiatry are timely and important. I am sure that it is an important volume for pastor and student.

W. H. L.

Personal Problems of Conduct and Religion, by J. G. McKenzie. The Macmillan Company. 144 pages. \$1.25.

Those who have read "Souls in the Making" by this author will come to this book with eager expectations and they will not be disappointed. "Personal Problems of Conduct and Religion" is the outgrowth of Professor McKenzie's dealing with concrete problems in the lives of those who have appealed to him for help. He tells us that "every one of

these chapters deals with problems which were either sent me by correspondents or brought to me by the sufferer." Such chapter headings as the following will give some idea of the practical character of the book: "An Adolescent Problem," "On Forming New Habits," "The Problem of Growing Up," "The Troubles of Old Age," "Psychology of Sleeplessness," and "The Delinquent Child." Dr. McKenzie's suggestions will be helpful to anyone who has to deal with "the disabling conflicts which arise in the souls of many people of all ages."

C. R. B.

Preachers and Preaching

Adventures of a Preacher, by F. W. Norwood. Harper & Brothers. 287 pages. \$2.00.

Frank W. Norwood is an interesting man. A native of Australia he entered the ministry through a lay preaching service. Caught in the world war movement he became a representative of the Y. M. C. A. with instructions to go any place and do anything which would be of helpful service to the Australian troops. A chance contact with Joseph Fort Newton led to his appearance in the pulpit of the City Temple, London. From that appearance there came the permanent relationship which has kept him, for the past twelve years, in that strategic and world famed church. He tells his story frankly. You gather a picture of a robust ever active man, seeking to do his best for the Kingdom of God, inspired by an intimate relationship with Jesus Christ. His background and contacts have kept him from becoming a conventional clerical type, perhaps they have added vigor and understanding to his message. Certainly they are revealed in his personality. This book gives you an intimate picture of a preacher you will want to know.

W. H. L.

White Echoes, by Annie D. Denmark. Sunday School Board, Southern Baptist Convention. 214 pages. \$1.50.

This is a volume of sermons delivered by one of the noble preachers of the Southern Baptist Convention. The book is unique in its origin. It was prepared by Miss Annie D. Denmark, President of Anderson College. The sermons were delivered by Dr. John E. White when he was pastor of the First Baptist Church, Anderson, S. C. While Miss Denmark was an interested member of the congregation she often took down in shorthand the message that was delivered and handed these sermons to Dr. White. After his death, she took these notes and compiled them, using striking paragraphs and parts of twenty-six sermons. Thus Dr. White though dead speaks through the book which contains an echo from the heart of a

great man of God. The book contains the fire, love and knowledge of a man devoted to God, faithful to the Word. A great many of the messages were directed especially to those in sorrow, and under great handicap. The book will be a joy to all who read it, and preserved as a memorial by friends of the author.

T. B. R.

Kagawa, by William Axling. Harper & Brothers. 202 pages. \$2.00.

This is the first book length biography of the well known Japanese Christian leader. The author is an intimate friend of Toyohiko Kagawa, a comrade and colleague of the latter for many years. The book is written not only out of a personal acquaintance of Kagawa but also from a thorough study of his personal files, meditations and books. Dr. Axling does not profess to write a complete biography, believing that that task belongs to a more distant day. But he makes the Japanese leader live before us and has revealed his innermost soul. He has written a good book. Anyone who fails to read it will miss one of the best books of the year.

The author says in his foreword: "There are two Kagawas. There is the Kagawa who has been aureoled and idealized by the fervent devotion of his friends and followers. There is also Kagawa, the man of human clay, fighting his way toward the heights. The author has endeavored to present an unvarnished recital of Kagawa's two-score and four years of life and work."

The story of Kagawa's life is vividly traced as a dweller in the depths of the Shinkawa slums, sharing his six by six hut with the poor and miserable; as a Christian socialist and leader of the labor movement in Japan; as a leader of leaders; as a fighting pacifist; as an evangelist and modern mystic. In a chapter on "The Comrade of the Road," he tells about Kagawa's wife.

The concluding chapter is entitled, "Some Kagawagraphs," in which are published some hitherto unpublished translations of Kagawa's meditations.

By all means read this book.

P. F. B.

The Word We Preach, Sermons by representative men in the Baptist Ministry, Edited by W. H. Rogers. The Judson Press. 287 pages. \$1.50.

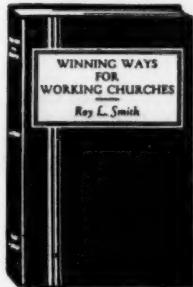
This volume contains sermons by well known Baptist preachers, Rogers, Massie, Haldeman, Baker, Bradbury, Riley, etc. All have taken some phase of the Divine Word, beginning with the subject of God, the revelation in Christ, the Bible and the ordinances of the church, stressing of course the special Baptist ordinances. The last two sermons deal with the Second Coming of Christ (Dr. Haldeman) and the trium-

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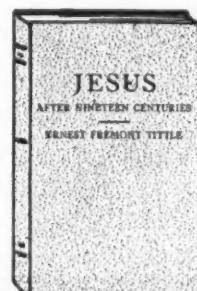
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phant Kingdom of God. The volume represents an interesting exposition from the conservative Baptist point of view.

W. D. K.

Jesus Christ

What I Owe to Christ, by Charles F. Andrews. The Abingdon Press. 281 pages. \$1.50.

To tell the candid truth about this book would lay one open to the charge of being extravagant of speech. But the plain truth is that no reviewer can do such a book justice. It is the story of a remarkable spiritual pilgrimage and it weaves a spell about one that cannot be conveyed to you through a review. I predict that "What I Owe to Christ" will become a classic. It deserves a place as one of the indispensable working tools of every Christian. Not every book fits every type of mind but here is a book that can be urged upon every person concerned for his own Christian life and for the Christian conquest of the world.

Mr. Andrews' quest begins in reality with his conversion which is Pauline in intensity and quality. With this experience his life became Christ-centered. "For Christ," he says, "has been the living Christ to me ever since. Henceforth, I do not merely picture him to myself as I see him in the gospel story, or only follow with vivid imagination his footsteps by the shores of Galilee. For I have known the secret of his presence, here and now, as a daily reality, at some times more intimately than at other times, but always the same Christ—the same yesterday, today, and forever." The quest is produced by the unfolding of this experience into ever larger proportions in his life, and the consequent readjustment necessitated in his own thinking and in his relations with others. The first crisis came when he entered Cambridge University. Conscientious fidelity to Jesus revealed the fact that his religious views were not roomy enough to include those who obviously had a place in Christ. Again he was compelled to describe a new and broader horizon for himself when he entered India and became acquainted with its people. His soul rebelled against affirming that all who do not accept the provisions of the Athanasian creed "without doubt shall perish everlasting-ly." This eventually led him to leave the Anglican ministry.

His adventure in quest of truth passed through its third crisis when he was called into South Africa to help Gandhi in behalf of the indentured Indians. Mr. Andrews had already found race prejudice affecting religious work in India. But in South Africa he came into contact with it in its worst aspect. It had gone so far as to reach even the most central thing in religious worship, the observance of Holy Communion. Here he came first to know Mr. Gandhi "so entirely 'Hindu,' and yet so supremely 'Christian'." "It seemed to point to an organic unity, beneath the outward differences of religion, which needed to be traced if ever mankind was to become one in spirit. This did not necessarily imply a direct historical connection, but, rather, an inward and spiritual kinship going back in its origin to the One Universal Father."

Again, let it be noted, that this pilgrimage was due to the influence of

Christ in Andrews' life. It was not simply an intellectual quest for truth. As you read, you do not have the impression that you are following a man who is in quest of truth as such. But you feel that here is a man who is completely surrendered to Jesus Christ and whose whole life is being shaped by his devotion and loyalty to his Saviour and Master.

"How elementary all this is, and yet how long it took me to learn it in all its fullness!" Mr. Andrews exclaims.

C. R. B.

The Church

Principles and Development of Church Government, by Robert W. Goodloe. Cokesbury Press. 271 pages. \$2.00.

In spite of the multiplicity of books on almost every phase of religious and ecclesiastical life, the field of American church history is not especially crowded. The author who does work in this department of knowledge has an exceptional opportunity to do that which has not been done before. In *Principles and Development of Church Government*, by Dr. Robert W. Goodloe, Professor of Church History, Southern Methodist University, we have a book which contains much material brought to the attention of the public for the first time.

The scope of the work is described by the title and the words which follow it, the latter being, "With Particular Attention to Methodism." This does not mean that the work is of interest to Methodists alone. The first four chapters bear the following titles: "How the Early Christian Church Governed Itself," "Preacher Becoming Priest," "How Men are Qualified for the Office of a Minister—Apostolic Succession" and "The Office of Pope." As one reads these discussions he is likely to wonder whether the author is not taking us too far back into the misty regions of the past. It would be, however, impossible to grasp the significance of later happenings without a knowledge of this background material. Among the other chapters are "Why American Methodists Adopted the Episcopacy," "The General Conference," "Stationing the Preachers" and "Influence of Environment on Methodist Government."

The work is well-documented and highly informing. No future student of church polity will be able to ignore it.

L. H. C.

The History of the English Hymn, by Benjamin Brawley. The Abingdon Press. 256 pages. \$2.00.

In a footnote at the bottom of the first page of the first chapter, Professor Brawley stresses the distinction between hymnody and hymnology. Hymnody deals with hymns as such, while hymnology is the science of hymns. When Isaac Watts wrote a hymn he was a hymnodist, but when he wrote an essay on the theory of hymn-writing he was a hymnologist. This book, it seems, is an adventure in the realm of hymnology.

The theory of the hymn, its origin in the early church, its development in the Western church, its growth in the English church are all covered in the first chapter. Later chapters tell the story of the Psalter, outline the influence of Watts and his school, describe the impact which Charles Wesley made

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on his and later ages, recount the relationship between the industrial revolution and the missionary impulse which sent Carey to India and inspired Heber to write "From Greenland's Icy Mountains."

Some of the best chapters in the book are devoted to the Oxford Movement and to the influence of the Unitarians and the Nineteenth Century evangelicals, such as Bowring, Martineau, Adams, Samuel Longfellow, Holmes, Bonar, Havergall, Baring-Gould, Matheson, Doane and Phillips Brooks. A concluding chapter on "The Social Impulse" brings the book quite down to date, if we properly deny the honored title of "hymn" to some of our modern impossible poetry set to equally impossible jazz tunes which desecrate some widely used song books.

The author occupies the chair of English in Howard University, Washington, D. C. He received the degree of A. B. from Morehouse College in 1901, A. M. from Harvard in 1908 and Litt. D. from Shaw University in 1927. He has had a varied career as pastor of Baptist churches, and dean and professor in various negro colleges. In 1921-22 he was President of the Association of Colleges for Negro Youth. In 1920 he made an investigation of social and educational conditions in West Africa. His biography appears in the recently published "Leaders in American Education."

G. W. G.

The Course of Christian Missions, by William Owen Carver. Fleming H. Revell Company. 320 pages. \$3.00.

This is a comprehensive record of the main line of the history and development of Christian missions from the beginning to the present time. It is quite exhaustively done and one who reads this book will have as complete an account of the missionary movement as could be expected or desired in a volume of this kind. The author's main interest is in the evangelistic phase of missionary activity.

There is an opening chapter on the Ground and Background of Missions. Then for the remainder of the book, the author records a historical and geographical survey of Christian missions in the world through the centuries beginning with the New Testament and reaching down to the present era.

P. F. B.

Youth and Religious Education

A Study of the Little Child, by Mary Theodora Whitley. Westminster Press, 1932. 264 pages.

This is a new book growing out of the author's earlier work of the same title, not a revision of the former book. The "foreword" of ways to use the book, together with the first chapter, "Preparing to Study," give the reader an excellent introduction to this fascinating study of the characteristics of the kindergarten child which are treated in much detail with the procedures suggested thereby.

Miss Whitley clearly has lived with the children and inspires her readers

to do likewise. The "fore exercises," a series of questions at the beginning of each chapter out of which the chapter grows, together with suggestive questions at the close of each, make the book especially useful for the Leadership Training series. It seems to the reviewer that the further questions on each chapter grouped together in an appendix might better be included with the chapter itself. A second appendix gives a fine series of "case studies" and modes of procedure that should prove most helpful. A good bibliography with each chapter and an index at the back add to the book's effectiveness. Parents as well as teachers should welcome the practical, concrete helpfulness of the entire volume, especially along such lines as how the little child comes to an idea of God, the growth and the use of the imagination and special helps in character building.

H. H. H.

The Young Revolutionist, By Pearl S. Buck. Friendship Press. 182 pages. \$1.50.

This is the missionary educational book, superb. Written by an author of highest reputation it will immediately be classified as good literature. And it is that, and more. With remarkable skill the story is told of a Chinese youth who ran away from the temple where he is in training for the dreaded priesthood and joined a revolutionary army. There he is taught to hate the old social system and all foreign devils who seek to prey upon China. He is in but one skirmish. In that fight his dearest friend is seriously wounded. Treatment in a Christian hospital gives our youth his first

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picture of Christianity. He is amazed, yet fearful. The freedom of the native women nurses is contrasted with the secluded life of his own little sister. He goes back home, but his travels have unfitted him for the small village life. He decides to take his sister and seek to be of service to the world in the "Jesus way."

W. H. L.

Youth and Creative Living, by Cynthia Pearl Maus. Ray Long and Richard R. Smith, Inc. 167 pages. \$1.25.

Cynthia Pearl Maus has earned the right to present "a practical guide-book for youth and leaders of youth in the field of character growth." She has served youth for more than twenty years. Her vigorous personality is an abiding and blessed memory to all who know her personally. She has made a notable contribution to youth and to youth leaders. This book is a practical compendium of self-help. Part One deals with Understanding One's Self; Part Two, with Developing One's Self. Each of the ten chapters concludes with the following suggestions: My Pledge to Myself; My Pledge to Others; Book Comrades Youth Ought to Know; Culture for My Inner Best Self. These four features are very helpful. "Book comrades" are well chosen. Through an error, the author of "The Fine Art of Living Together" was given as A. N. Blaven. This splendid volume was written by Dr. A. W. Beaven, President of the Rochester-Colgate Divinity School.

Many books are bought, read once, and then relegated to a bookshelf, never to be referred to again. This book is different. It radiates challenge. It may be a trifle "preachy," but all of us need good preaching. There is much factual material. There are many quotations. There is no side-stepping. Miss Maus goes straight to the point, and says what she thinks. There is no reason to doubt her conclusions.

This book has a place in the pastor's library, among the youth worker's book friends, and in the circulating library of every young people's group. The ten chapters could be used as discussion bases by groups desiring to "do something different." I predict that most persons who read it carefully will find themselves referring to it often, and passing it along to their young friends.

H. A. K.

The Blue Highway, by Ethel and Frank Owen. The Abingdon Press. 140 pages. \$1.50.

Here are some wonderful stories for the little ones which have been brought from the strange and fascinating Orient. One reads about the Chinese Sandman, the Feast of the Flowers, the Fairy and Princess Lee, the Blue Dragon, Hippo Hop the Frog, the Moon Brownies and the Old Lantern Maker. These stories are of the type which Christian folk will find interesting for their children. They convey information and make for international good will while, at the same time, they have all of the appeal so essential to youth books.

W. H. L.

Various Topics

Religious Background of the White House, by Vernon B. Hampton. The Christopher Publishing House. 407 pages. \$3.00.

Mr. Vernon B. Hampton, formerly instructor in American Foreign Relations,

Hunter College, New York, has in "Religious Background of the White House" brought together an amazing amount of interesting information about the religious training and predilections of the occupants of the White House. Every page of the book displays the painstaking care and thoroughness with which Mr. Hampton has prepared himself for writing this book. The reader will be impressed with the fact that the American people have been particular about the kind of men whom they have elected to rule over them. While religious tests are forbidden by the constitution, there has been a tendency on the part of the people to insist on some sort of religious qualifications. At any rate, religion has been a dominant factor in the lives of our presidents. One-third of the total number of our presidents have had parsonage connections. We have had one "Preacher President," and ten of our presidents were prepared for the ministry in their youth. Seven of the First Ladies were trained in the parsonage. Five people who have lived in the White House have had Roman Catholic associations, "including one First Lady who became a convert to Catholicism, a President who worshipped with that communion, and three First Ladies who were raised in convents. What will be most surprising to many is the claim of Mr. Hampton to have unearthed evidences which prove that Mr. Lincoln did unite with a church. The reader will find this a very interesting book.

C. R. B.

Where and How to Sell Manuscripts, by William B. McCourtie. Home Correspondence School. 517 pages. \$3.50

The fact that so many ministers are inclined toward literary work makes me feel that a review of this book will be helpful in the pages of *Church Management*. It is an index market guide for all writers. All of the magazine and book markets in the United States, Canada, Great Britain and the English-Speaking Colonies will be found listed here. Under the market one finds the editorial address, name of editor, and then a brief, concise but informing paragraph giving the editorial needs and the conditions and rates of payment for such material.

In addition to the facts regarding magazine needs there are several sections dealing with the technic of literary salesmanship. One of these tells how your manuscript should be prepared, another gives instructions for proof reading and corrections, another gives the copyright laws of the United States and Great Britain. There is an article on how authors may protect their own rights in dealing with a publisher.

Of course there are always changes going on in the publication field. They are especially numerous today with the pressure of unusual financial conditions. Making allowance for these changes this book is just about the biggest value that the writer who is trying to find his stride and field could make. It reveals the wideness of the market, listing opportunities he little dreamed of. It changes his mind from a small to a large orbit as far as sales are concerned.

W. H. L.

Prayer, by O. Hallesby. The Augsburg Pub. House. 188 pages. \$1.00.

This is the second volume that has been written by a professor in the Independent Theological Seminary, Oslo,

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—Review—*Church Management*—W. H. Leach—Oct., 1932.

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Norway. The first was "Why I am a Christian." Both books have been translated by Clarence J. Carlson.

Although there are many books on the subject of prayer, yet this is a fresh treatment. It does not attempt to treat objective prayer, results of prayer to others, although it does give instances of it, but the author writes to reach the average Christian, to encourage him to pray, showing him the difficulties in prayer, the work he can do by praying, the misuse of prayer, wrestling in prayer, and the spirit in prayer. It will give the reader a rich spiritual treat as he sees parts of the Bible dealing with prayer unfolded. It is no wonder that the book has passed its third edition in a year. He says, "Prayer therefore consists simply in telling God day by day in what ways we feel that we are helpless." "Prayer is a delicate instrument, a holy art." There is a place for this book in every library. This is a day not for extensive organization, but for prayer. The book is written for the average reader, in beautiful language and should stimulate many to form the habit of praying, and encourage others to persevere in it.

T. B. R.

Cheer Up. By Roger W. Babson. Fleming H. Revell Company. 58 pages. Sixty cents.

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The Church Library

(Continued from page 93)

or the division of labor may be functional with reference to types of reading, e. g., assistants may be chosen who will become thoroughly acquainted with books best suited for any of the following: for parents, especially young married folks, for church school officers and teachers in the church school, for leaders of young people's societies and clubs, for those particularly interested in missions, evangelism, social service, recreation or any other aspects of the full rounded program of religious education. Again another allotment of service activities in connection with the direction of reading may be according to a grouping of the duties suggested below.

Either the one director in a small church will select from the following the duties which seem most opportune from time to time, or in the larger church through assistants will attempt to cover all of these and others which a thoughtful director may think worth while. Without any special sequence we suggest the following duties:

Keep a card index or loose-leaf notebook of desirable books, with suitable classification.

Scan book reviews in current journals for titles of new books and for evaluation of the same. Book reviews and publishers announcements each month in *Church Management* are especially suggestive of the best new books.

Watch the stationers' windows and shelves for new books and magazines.

Ask to be on the mailing list of several reliable book publishers to receive regularly their announcements, especially of books having religious values for children and youth.

Be a consistent reader of such publications as the *Bulletin of the American Library Association*, the *Publishers Weekly*, the book ads of such journals as *Church Management*, the annual catalog of his own denominational publishing house, and possibly other annotated lists.

Be a regular visitor at the local public library, browsing among the books both old and new, having his own church job in mind.

Watch local daily or weekly newspapers or magazine sections of the same for lists of new arrivals at the public library.

Confer with public school teachers of the several grades as to best books and magazines for children and young people.

Keep in touch with parent-teachers' associations both to serve and to be served.

Periodically visit the different departments of the church school to offer to the pupils book or magazine suggestions, and to talk with principals and teachers.

Systematically prepare and post on

bulletin boards lists of best books for each age group in the church school.

Keep at his elbow the handbooks of such organizations as Boy Scouts, Camp Fire Girls, Pioneers, Comrades, etc., using constantly their splendid lists of valuable books.

Visit such groups to suggest books and to get ideas from members as to books they like.

Keep in touch with women's missionary groups in the church and their reading needs and to assist in their reading contests from time to time.

If opportunity affords, meet with the men's brotherhood to give guidance to the reading of members in the field of service, citizenship, evangelism, etc.

Assist young people's or other groups which put on debates, in finding book or magazine sources.

Plan for the formation of small circulating libraries for the aged, invalid, or other shut-ins, and through an assistant keep such moving about where most good will be done.

Offer services in helping parents to select books for presents to their children on Christmas, or birthdays or other occasions.

Keep informed as to book or journal needs in any local hospitals or public institutions.

Seek the cooperation of the pastor and once in a while secure a minute for a pulpit word concerning some new book of unusual interest,—or to get inserted in the calendar a brief mention of the same.

Be given a chance once a year at the church school workers' monthly conference for a full presentation of best books in religious education.

Assist in helping public librarians in securing books of special religious value.

Find out what kind of books and magazines are kept by local newsstands for sale to children and young people.

If necessary, join with directors of reading in other churches in a neighborhood or city-wide clean up of newsstands.

Seek cooperation of local newspapers and occasionally offer for publication a list of interesting and helpful books, or a brief lively book review.

Organize small circulating libraries on parent-training and make these available for a month at a time in the homes of young married folks of the church.

Help to establish a permanent and worthwhile library of leadership training books for all church school officers and teachers and then see that this workers' library works.

Post lists of books having seasonal value.

Cooperate with directors of reading in other churches. Exchange lists. Use every occasion to advance the cause of Christ through the printed page.

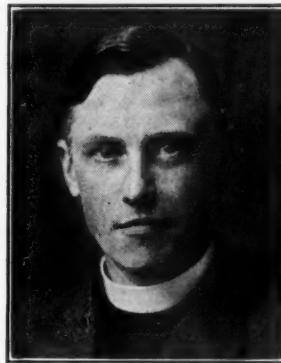
Shall Crime Bring Crime Forever?

The Reactions of Journalists, Statesmen, and Theologians to our Present Disorders

By Frank H. Ballard, Bristol, England

"AMERICA, England, France, and Japan have been sobered and shaken in the last few weeks by a hot blast from the caldron of crime—a breath from the desperate underworld of a defective civilization." So writes one of our best-known religious journalists, and he proceeds to expatiate on the tragedy of the Lindbergh baby (which has received much attention on this side), the mutiny at Dartmoor prison (which is enough to keep us from complacency), the senseless murder of President Doumer, and the ominous outbreak of young militarists in Japan who brutally murdered their aged Prime Minister. It is a challenging catalogue and ought to set all good citizens thinking. Unfortunately there seems to be no end to the mischief. Brutalities are new every morning and repeated every evening, and the sensational press takes care that some of them shall be worked into profitable stunts. The list of horrors that could be drawn up from any paper today is enough to convince the most optimistic of us that there is something wrong with the morals of mankind.

It will be remarked, of course, that these things are the natural results of a great war. War rouses mad passions. It is like a flood which sweeps away the landmarks. It distracts parents from the task (never an easy task) of training children. It distracts governments from the natural work of political evolution and often turns eminent and trusted citizens into superior brigands. Is it surprising that statesmen who have preached blood-lust find it difficult to restrain the passions they have released? It is not very hard to turn crowds into howling mobs—any fiery demagogue can do that. It is hard, and for ordinary men impossible, to transform howling mobs into orderly communities again. If anyone wants to see how easy the one is and how difficult the other he can hardly do better than read Sir Philip Gibbs' book *Since Then*. Sir Philip knows Europe as few people know it; he is also well acquainted with your own country and with the Orient. He has travelled almost everywhere with open eyes and open ears; he has talked with men in power and others who want to get power; he has read and he has thought on what has happened since the war, and the fruit of his labors is to be



Frank H. Ballard

found in this attractively written book. But it is a tragic story of failure in state-craft, passionate nationalism, fierce mass movements, hunger, famine, pestilence, assassinations, revolutions, and civil wars. Russia is perhaps the blackest of all black spots—but on this Philip Gibbs may well be supplemented by F. J. P. Veale who, in *The Man From the Volga*, writes with discrimination and in places almost enthusiasm of Lenin and his work. But the disorders and sufferings of Poland and Austria, Germany and Greece ought to be kept in mind if we are to understand the after-effects of great wars. The fine relief work of your own countrymen is amply acknowledged, but your public policy considerably criticised. The excellent services of the League of Nations (which has had so many obituary notices in every country) are fully recognized, and hopes are expressed for the future through this greatest of all peace institutions.

It is not suggested that the present wave of crime is due entirely to the war. We have to take into consideration things like the spread of popular education (which is usually dangerously superficial), the popularity of the cinema, the long-continued movement of populations from the countryside to the city, the facilities of travel, and last, but not least, the modern tendency to secularism which is questioning and in many cases denying the old authorities. There is a new mentality everywhere with startling effects to old institutions and codes of morality. Sir Philip Gibbs tries—not, I think, with equal success—to describe this post-war mentality. He is at his best in describing revolutions or personalities at peace conferences or coup d' états like Pilsudski's in Poland.

His chapter on "The Post-War Mind" is scrappy and unsatisfactory. Likewise in the chapter on "The Unveiling of Women" he is often trite and sometimes he exaggerates. Victorian women in this country were not so secluded as he imagines. Many of them rode to hounds and managed businesses and entered professions, and many more ruled their husbands with a rod of iron!! They did not sit in restaurants and smoke cigarettes and discuss sex as women do today, but they faced many of the practical affairs of life with a realism uncommon amongst modern flappers. But perhaps it is too much to expect anyone to write really well on contemporary mentality. It is like describing landscapes when you are locked up in a fjord!

The journalist naturally writes from personal impressions. The statesman trusts more to statistics. Sir Herbert Samuel, the Home Secretary, has given facts and figures to the House of Commons and a few of them may be repeated here. They refer, of course, to this country. Just before the War indictable offences averaged 2,700. The figure was the same in 1921, but by 1929 it was 3,400 and in 1930 is increased to 3,700. Burglaries and breakings-in, especially in the London area, had particularly increased. Juvenile crime is largely responsible for this, fewer offences having been committed by elderly people. Unemployment amongst young people is largely responsible for disorder there; old age pensions partly explain the orderliness of seniors. There is not, however, in this country an increase in murder cases—the figures are actually lower than pre-war in spite of an increase in the population. Sir Herbert not only gave the facts and figures; he tried to estimate causes. I can only name some of the things he enlarged upon—the relaxation of parental control, economic depression, the motor car, the cinema. On the last matter two sentences at least ought to be quoted "My very expert and experienced advisers are of the opinion that, on the whole, the cinema conduces more to the prevention of crime than to its commission." "There was a wholesome reaction of public opinion to the overstressed sex element." Many people doubt the accuracy of the first statement. Every one hopes

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11-32

that film-producers will take note of the second.

Since the Home Secretary made his speech a committee appointed by his predecessor has reported. They tell us that out of 39,000 sentences 20,324 of the offenders had been previously in prison, of this total 3,382 had served 11 to 20 previous sentences and 2,125 had served over 20 previous sentences. "The inference is" they say "that the present methods not only fail to check the criminal propensities of such people, but may actually cause progressive deterioration by habituating the offenders to prison conditions, which weaken their characters." They therefore make recommendations including "detention" in place of "imprisonment" for minor offences, the abolition of the term "penal servitude" and the provision of country houses as women's institutions. The object is not the elimination of punishment but punishment of a remedial character which will help to check criminal propensities. This is not a new idea: it is an extension of a purpose which has steadily been gaining ground amongst us as amongst other nations. There is also fuller recognition of the fact that criminals are of many types and that there must be different treatment for cases mainly pathological, those who drift into crime, and those who deliberately choose it.

But journalists and statesmen and criminals are not the only people who have been considering these sombre realities of life. Theologians and Christian preachers have found it necessary to revise their doctrine of man and to rethink the Gospel that is to be preached to sinful men. I suppose the popular preacher is still satisfied with platitudes about the essential goodness of human nature, but superficial optimism in the pulpit is getting increasingly difficult. If I am not greatly mistaken the next 20 years will see a renewed emphasis on the sinfulness of man. For one thing the psychologists have exploded the fiction of the charming innocence and docility of little children. We all know what Wordsworth had to say about "trailing clouds of glory so we come from God Who is our home." I could quote long passages from Stopford Brooke's exposition of Wordsworth in which he says that the characteristics of the child of three years old are gladness, self-sufficiency, and unexpectedness. Many of us can recall the ridicule a certain type of preacher poured upon an old theology which insisted upon original sin, and to this day a very able friend of mine loves to criticise the missionary hymn which speaks of places "where every prospect pleases and only man is vile." Well, I hold no brief for that old theology, but the theology that took its place is al-

(Now turn to page 104)

The First Thanksgiving

A Visual Lesson

By Arnold Carl Westphal

Material Needed

A large piece of white wrapping paper and black crayon or sign color.

Construction of the Object

Upon the wrapping paper, print, by hand, the words as shown in the accompanying cut. Be sure that letters are lined up as shown, with the word THANKSGIVING running diagonally down and across the center. With a pencil, mark very faintly around the word THANKSGIVING, so it cannot be seen by the audience. This will serve as a cutting guide, later.

Then with a pencil, make the profile of a Pilgrim, praying. If this is too difficult, make a head or just a Pilgrim Hat. Cut this figure out, and the object is ready for the presentation, to either children or adults.

Lesson Presentation

Over 300 years ago, a group of people became dissatisfied in their own country, and this is what brought about THE FIRST THANKSGIVING.

A group of about 100 brave men and women, who loved God, set out from

England to America. A great ocean lies between these two lands. It is the ATLANTIC. (Point to these words as you proceed.)

In order to cross this ocean, a SHIP had to be used. The only ship available for the dangerous journey was the MAYFLOWER.

After many weeks of trial and battle against the storms at sea, these brave Pilgrims LANDED in the new country.

The place they landed upon was a great rock. It is called PLYMOUTH ROCK, named after the place from which many of them came, in Plymouth, England.

They landed in December, 1620, and since they had no homes and no shelter, they had to endure many HARDSHIPS.

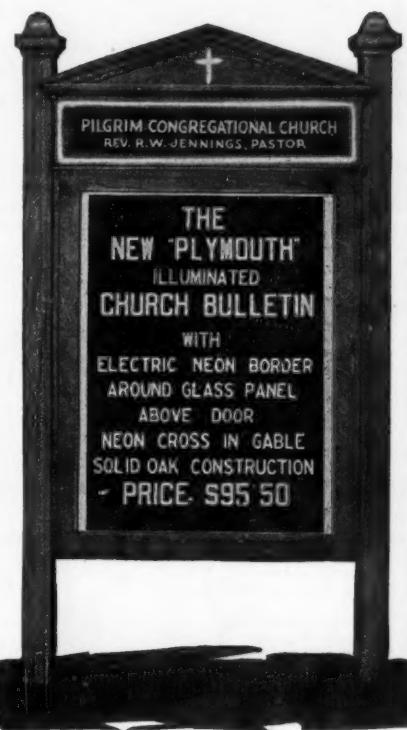
During the first six months, they had to dig about 50 GRAVES in which to put those who had died, and this represented about one-half of those who came over on the Mayflower.

Not only did they have HARDSHIP and DEATH and GRAVES and HUNGER and COLD, but they had red-skinned enemies, the INDIANS.

Then came the cause for the FIRST



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THANKSGIVING. They had sowed their seed and had prayed that God would bless their effort. They asked Him to keep them alive until they could raise grain for bread. They lived on wild turkeys and meat they had hunted. During the first summer, the grain grew, and in the autumn they had a great HARVEST.

How all the people REJOICED!!

They had gathered in all of their CORN and were well supplied for the winter. They remembered they had asked GOD to help. He had not failed them, and now they were not going to fail Him.

So they set one day, in which all were to gather to worship God and celebrate His goodness. On that day, everything was put aside, for in the middle of these experiences, they wished to thank God. (Here cut out the word THANKSGIVING.) You see they kept God right in the center of their lives, and they expressed it with THANKSGIVING. Each year after that, the day was observed all over New England, and later all over the entire country.

Further Development

Cut out the word MOUTH from the word PLYMOUTH, and state that many thank God with their mouths only. Then take the letter L out of PLYMOUTH and hold it over the letter G in THANKSGIVING, and state that God wants THANKSLIVING AS WELL AS THANKSGIVING. We must express our thanks with our LIVES as well as with our MOUTHS.

If another step is desired, call up six children and cut from the word THANKSGIVING the letters T A K I N G. Give each child one letter in order. Have them hold the letters up high for the audience. Then state that many are always TAKING from God and never GIVING. This is the height of ingratitude, and not in keeping with the spirit of THE FIRST THANKSGIVING.

CHRIST IN CHINESE HOMES

Thousands of Chinese Christian homes are eloquent testimony to the fact that Christianity has a constructive offering to make to China in the realm of family life. To have entered such homes, to see the place given to mother and to daughter, to witness the easy terms of friendship and respect on which parents and children live, to be present when the family gathers for a period of worship; to see the young people going out imbued with the spirit of service, progressive in thought yet with reverence for the past; to be present at intimate discussions among Chinese parents as to how they may best train and help their children—these are experiences which give one hope for the future, and lead one to see that it is not for nothing that missionaries have set up in China homes where Christ is in very truth the head of the house and regarded always as the invisible guest.

Shall Crime Bring Crime?

(Continued from page 102)

most, if not quite, as useless. The trouble with both is that men could not see the child because their theories about him got in the way. "The child's mind" says Dean Inge "is a garden where flowers and weeds grow together. The perverted ingenuity of the psychoanalysts has laid bare the roots of unpleasant vices even in the apparent innocence of the nursery. . . . Much of the religiosity which unwise parents delight to observe in their children is pure imitation or innocent hypocrisy. . . . And yet we must always remember that young children not infrequently have an exquisitely beautiful saintliness of character. . . ." Another writer tells how "scientists have succeeded in grafting the portion of an insect upon the body of another in its pupa state. The vivisector may take the pupa of a butterfly and insert it into the pupa of a spider and there results—a passion for sunshine and a love of darkness. A longing for roses and a thirst for blood demanding inconsistent satisfaction. A creature perplexed within itself, afraid of itself, devouring itself." And, says the writer, that is a picture of man's soul.

Then there is the Barthian school of theology in Germany which is exercising considerable influence here. It is too violent, too exaggerated, to satisfy most Englishmen (who naturally dislike extremes) but it is at least a straw which shows the way the wind is blowing. I am not going to expound the teaching of this school here. (Those who want to know what it means can get it, if not from Barth's own books then from *The Teaching of Karl Barth* by Birch Hoyle and *The Significance of Karl Barth* by John McConnachie). Enough to say that when Barth was a German pastor he became dominated by the idea of a crisis and became a fierce critic of contemporary ideas, of civilization, and even of religion as it was popularly understood. When he became a theological professor he carried further (though in other ways he moderated) his views, and as McConnachie says, "he beheld over against man's efforts and his belief in himself a *Mene, Mene, Tekel*, written in letters of fire." One of Barth's books is a commentary on the Epistle to the Romans, and there he acknowledges that the Fall of Man as recorded in Genesis is a myth, but it is a myth which has eternal meaning. Man, he says, is sick unto death. He would not wish (as many in this country do) to omit from the General Confession such phrases as "there is no health in us" and "miserable offenders." He would not be amongst those who demand a revision of "Jesus, Lover of My Soul" and especially the omission of

I am all unrighteousness;
False and full of sin, I am.

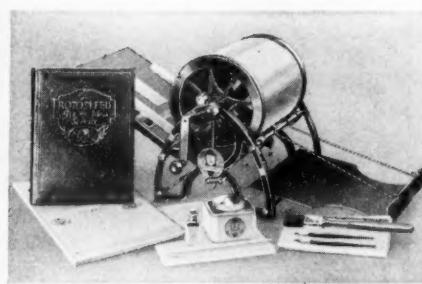
"Barth has brought back the doctrine of total depravity. He is very hard on the natural man, that is, he is very hard on himself. He routs out the pagan in us, and in himself, to the last corner. He pursues the natural man to the deepest recesses of his fortress, and declares that there is no beginning with man's salvation until man in his inmost 'ego' is overcome. The only man well-pleasing to God is the humbled, shaken man. The Christian Life is not a triumphant going up, but a going down, stage by stage, until man is in the dust helpless before God. But this does not mean that on the ethical side there is no good to be found in man. There is much good to be found in man, even in the natural man, and Barth would be the first to admit it. But in the region of the absolute, before God, there is none good, no not one. Barth will not discuss with us in the abstract the question "Are men wholly evil?" But he must ask himself, he says, the personal question "Am I wholly evil?" Then he must take himself with this question and stand with it before the Cross of Calvary. There he is compelled to say "There is no good in me at all." (McConnachie, pp. 275-6)

I repeat that English Christianity is not likely to become Barthian in its theology, but there are things this German is saying that want saying and which some of us have found ourselves preaching with growing conviction.

I am aware that this emphasis on sin "will conflict with certain tendencies in modern thought, e.g. Cosmic Pantheism which explains sin away by saying that particular ill is universal good, or it is a necessary negative stage of the Process of Reason, or evil is a necessity of finiteness as such. As such ideas have been popularized by certain well-known scientists an idea has gone abroad that this is the philosophy to which science points. Surely it is enough to say that there is no unanimity amongst scientists, and in any case we have been on the defensive long enough: it is time we proclaimed our Gospel whether the scientists are favourable or not. I have often expressed my own indebtedness to science—every honest man must. But the deductions of scientists are not always right and their theoretical inferences are always to be scrutinized with extreme care. It is high time that some of their assumptions were challenged, and I am glad to find that they have recently been challenged by Principal John Oman in a massive book *The Natural and the Supernatural*. I am not sure that I am at liberty to praise this work as Dr. Oman is my own father-in-law, yet I cannot but say that it is here recognized to be one of the most important productions of recent years. Perhaps I

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ought to add that it is so deep a book that most of us find it difficult to touch bottom. But it will have to be considered by the scientist who reflects upon his science as well as by the theologian and the philosopher. It shows how much we have allowed words like evolution and environment to tyrannize over us and it puts in an entirely new light the whole idea of the struggle for existence. It has an answer to behaviorism and mechanical theories of the universe. It rehabilitates man, but it rehabilitates him by emphasizing again his responsibility as well as his freedom. He is responsible especially for the way he takes in life. The radical distinction between men is not in achievement. "It is in the choice of our way and sincerity in following it." Sin is more than transgression; it is "a turning away from the purpose of realising the whole mind of God." "The only final sin is the hypocrisy which is the denial of aspiration after its value and the rejection of the responsibility and service of its freedom." But no quotations can do justice to so vast and so deep a book which must exercise a great influence on the thought of the next half century.

A bee is not a busier animal than a blockhead.

Pope.

The Case Against War

No demonstration that war does not "pay" is in itself a convincing moral argument. We do injury to the cause of peace if we appear to base our appeal on the lower grounds of self-interest. The Christian case against war is not primarily that it is dangerous and painful and destructive of life and property; not even that it involves an appalling holocaust of the finest lives in a generation. Physical death and bodily suffering are not for the Christian the worst of all evils. Far more ruinous than these are the spiritual evils entailed. It involves the debasement of all moral currencies, the abandonment of standards and values, an assault on life's fundamental decencies. All belligerent governments lie shamelessly; all seek to poison the minds of their citizens with irrational hatreds and blind animosities; all seek to unchain the ape and tiger, and to turn the sporting instincts of boys into the madness of wolfish fury. Thank God, they do not wholly succeed. . . . The moral arguments on behalf of war are as rotten as the biological. It is true that a nation engaged in warfare achieves a strong unity of will and a common power of sacrifice and endurance; yet that is largely a matter of mass-suggestion and resembles rather the unity of the wolf-pack than the human sharing in the creative purpose. The net results of the world war have been preponderantly evil. An evil tree cannot bring forth good fruit.

F. R. Barry in *Christianity and the New World*; Harper & Brothers, publishers.



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More Ministers Express Their Views

In the October issue we published the letters from ministers who told what they considered their biggest problems in winter, which is on its way. Here are others. These men are showing their very souls as they face unprecedented conditions in the months ahead.

HOW TO GET THESE TO CHURCH

OUR most pressing spiritual problem is how to secure the membership of those whose consciences are very tender on the subject of their financial relation to the church. They have been assured that the church makes no financial requirement, and that they will be welcome without money and without price, pending better times. Yet we have a considerable number of attendants who will not unite with the church because they "cannot pay their way." I think this attitude is very creditable, but do not believe it should stand in the way of their confession of faith in their Saviour or of their full participation in the work the church is striving to do for Him. I believe this excuse is sincere, and that a return to normal conditions of employment and income will bring most of these prospects to the altar, but in the meantime—What?

Yours very truly,
J. A. McCulloch,
Kansas City, Missouri.

TO YOUR KNEES

My biggest problem stands out clearly before me and this is it: "How can I get my congregation to see that this depression will last until the Church gets down on its knees?" And this is no easy problem to solve. The effect of material losses on some is to dishearten and lose the buoyancy of religion while the effect upon others is to send them to the closet where they confess their sins and ask God to put their hearts right.

During the past year I have seen evident signs of the latter and my greatest desire is to see the number of converts multiplied. Forty of my people have for six months linked themselves together in the fellowship of prayer—praying daily for each other by name—and also for a revival of religion. All of them have received a personal blessing. One of the visible evidences has been that forty of my young people not members

of my prayer-group are at their own request carrying on a "Young People's Prayer Meeting" in the middle of the week where the entire forty have lifted up their voices and hearts in prayer. This would seem to be the first fruits and the best fruits of my biggest problem.

Herbert Hezlep,
Cincinnati, Ohio.

WHAT THEY CAN LIVE FOR

If the present economic and industrial situation continues for another year, and it will, the greatest task here in New York City, will be keeping up the morale. People have been building their lives on the sands of materialism. Now the storm has come. They are no longer on the aggressive, making plenty of money. They are on the defensive. They will need a message that will help them keep up their courage, and to turn their material losses to spiritual gain.

How can I preach convincingly enough to turn the minds of my people away from that which they need to live on, and get them to consider what they have to live for, and what they have to live by? How can I keep their minds centered on the things that the depression has not touched? How can I lead them to this greater, deeper source of contentment and happiness?

How can the church convince those who have no income that this is the time when the church does want to be of service? We have emphasized the financial side so long that now when people have no money they take it for granted they are not wanted around the church. Many fine people today are not attending church because they cannot contribute. This is apparently the fault of the church, of course, because we have emphasized the financial side so strongly. How can we convince them that we really want them to come? What shall I say when they come? What shall be the prophet's message for the third winter of the depression?

Charles F. Banning,
New York City.

A THREEFOLD PROGRAM

1. FINANCIAL. With a congregation of less than three hundred (including resident and non-resident members) we are attempting to carry a budget of about \$9,000.00 (of which \$2,000 is mortgage interest and \$800 pledge to missions). Our work is in a community where practically all the banks are closed, having trapped the resources of both congregation and church, where a large part of the population is young married couples with the burden of Building and Loan payments and increasing families, and where a large group is out of employment.

2. SOCIAL. This year the churches in cooperation with the Community Association cared for the immediate needs of about 200 families. These funds are exhausted, the Lloyd Committee closed its doors yesterday, the need is greater than ever and there is no help in sight for the coming Fall and Winter.

3. PSYCHOLOGICAL. The whole combined situation has turned depression into defeat in the minds of a large number in and out of the churches. "Keep Smiling" slogans, sermons, prayers, pep talks and the usual devices for keeping up courage are of little avail when hungry babes are crying for food and when ruthless Shylocks are setting helpless families into the street and selling their furniture.

Herbert Braun,
Philadelphia, Pa.

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It provides recommendations for handling the money in the local church. The recommendation is that separate treasurers handle the local and benevolent funds. The local benevolent treasurer is to remit the funds to a Presbyterial treasurer. He, in turn, remits to various boards. To provide that the proper attention be given these funds the recommendation is made the Presbyterial treasurer be compensated for the energy and time he devotes to the work.

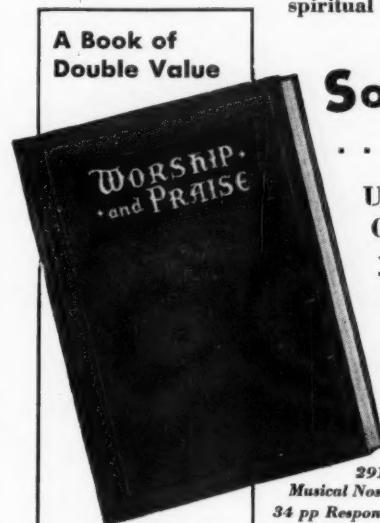
The plan is truly Presbyterian, placing the main responsibility for its working on the treasurer of Presbytery. With the right treasurer the plan should be most effective.

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adults organized to study and produce worth while drama both for their own edification and the service of the church. From the beginning the group has held itself to serve the minister and the church in response to the request.

Mrs. Percy R. Atkins, wife of the minister, has been the moving figure and director during this period. She has also written several of the plays which have been produced. Started in 1930 with twenty members it has become self supporting. In addition it has purchased

for its work two back drops, an interior setting, numerous small pieces, about thirty-five costumes, and many decorative articles.

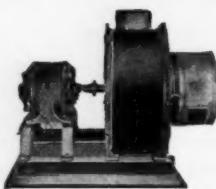
There are two clubs in the Fidelis Players. The Senior Club is composed of young adults past high school age. The Junior group is made up of Junior and Senior High School students. Forty-two plays which have been presented in the life of the organization appear in the very attractive leaflet which describes its activities.

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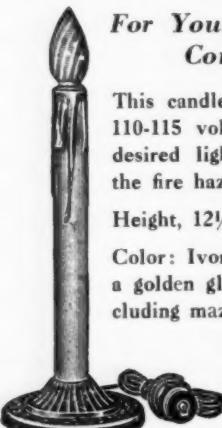
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For fecund seed, for strength
and skill
To sow and harvest the supplies
Which now our bursting garners
fill,
We give Thee thanks, O Lord.

For daily grace through daily
prayer,
For daily aid in daily strife,
That we have been allowed to
share
The Wine of Heaven, the Bread
of Life,
We give Thee thanks, O Lord.

For every wise and holy thought,
For all of worth that we have
won,
For every kindness we have
wrought,
For every kindness to us done,
We give Thee thanks, O Lord.

For faith—of all Thy gifts the
best—
The vanquisher of worldly care,
For peace amid the world's unrest,
For hope amid the world's de-
spair,
We give Thee thanks, O Lord.

Ours is the pilgrim's changeful lot;
Let Light or Gloom fall on our
way,
May we press on and falter not,
Till in the land of fadeless day,
We give Thee thanks, O Lord."

—John Powell.

THANKSGIVING DAY

Since the *Mayflower* dropped anchor in Provincetown Bay, November 21, 1620, thanksgiving has been a national custom. When the anchor chain brought the ship to rest the weary voyagers gave thanks to God; they praised the Pilot who had guided them through the stormy seas! It became their habit when the harvests were gathered to give thanks to God who gave both seedtime and harvest. It is one of our best American traditions. Our choicest memories cluster about this day of worship and good cheer. May we pass on the great institution unimpaired!

William Melville Curry in *The Pastor's Corner*; Fleming H. Revell Company.

WHEN GRATITUDE IS HARD

One of the best of many good stories told about Doctor A. J. Stalker is of his prayer on a Sunday morning when the weather was enough to try a saint. His congregation knew his sincerity, and knew how constant and genuine was his

gratitude for temporal mercies as well as for spiritual gifts. But how could he offer any thanks for daily cheer on such a day? There were inches of slushy snow underfoot and a persistent drizzle everywhere else. Would he do the formal thing in his prayer? Would he, for once, say what he did not feel? He began to pray in an utterly honest voice: "O Lord, we thank Thee that it is not always as bad as this"; and with that he continued as honestly, until his people were lifted above their rainy gloom into a rapture of gratitude.

George A. Buttrick in *Jesus Came Preaching*; Charles Scribner's Sons.

THE WAY OF GRATITUDE

How easy it is for us to persuade ourselves that our neighbor is getting the better of it, finding life far fuller than ourselves. There was once a dog, you remember, that had been out foraging. He had been very successful. He was coming home with a large piece of meat in his mouth, and possibly a bit of gratitude in his canine heart. But as he was crossing a lovely, clear stream upon a footlog, he saw the reflection of himself in the water. And what a piece of meat that other dog had! It was so much larger and better than his own that he at once threw his away in order to dive headlong after the piece that belonged to the other dog. The end of it all was that he came home empty handed with a grudge on life for robbing him of that of which he had really robbed himself. Surely the wise man was right when he said, "The eyes of a fool are in the ends of the earth." He is so busy in looking at the things of others that he despises what is his own.

The way of gratitude, then, says our wise poet, is not to catalogue what we have not, but what we have. We are to think on his benefits, to remember God's gracious gifts to ourselves. The flowers growing by our door may seem a bit meager at times, but there are always enough to make a lovely bouquet of gratitude if we only remember to gather them. We never realize our own health till we take time enough to think upon it instead of looking enviously at that of others.

Clovis G. Chappell in *Sermons From The Psalms*; Cokesbury Press.

THE GRATEFUL HEART

Isaiah warns Israel, as follows: "In returning and in rest shall ye be saved; in quietness and in confidence shall be your strength." And long centuries later, Paul writes to the Roman church: "All things work together for good to them who love the Lord; who are called according to his purpose."

There are many illustrations of this truth. The grateful heart, swinging like a pendulum through the hours of the day, will find many causes of gratitude, and at the close of each succeeding day

will find the pattern of God's will wrought out in his own experience.

Every artist knows that he must mingle the paint if he would have the canvas glow with a priceless picture. A picture is never made all of one color. The canvas must bear both lights and shades, and in the contrasts, the beauty of his conception lies.

I have heard children cry and rage against the rain that spoiled their picnic. They did not consider that the same rain made the crops which should furnish them bread, and the money which should provide them shelter and clothing.

Everywhere our heavenly Father bids for our trust and waits for that trust, unmurmuring, uncomplaining, unquestioning, to bear mute but mighty testimony to an unbelieving world concerning One who, having freely given us His Son, has in Him provided also every good and perfect gift.

J. C. Massee in *The Day of Jesus Christ*; Fleming H. Revell Company.

AFTER THE ARMISTICE

The fact is that on November 11, 1918, when the armistice was signed and brought to a close the actual fighting in the Great War, this old world started to remake itself. Everything from that day on has been different. We have had in the past various methods of subdividing time. We have talked about the "Dark Ages" and the "Middle Ages." Practically the entire civilized world began counting years over again with the advent of Jesus of Nazareth. This main division has been called the "Old Dispensation" and the "New Dispensation." But one thing is quite certain, for all the years which are yet to be there will be another major division. Men will talk about things that happened before the Great War and after the Great War. From November 11 to the moment when we are met this revolution has been gathering momentum until today it is a world-wide issue. The people east and west, north and south, the orient and the occident, are all involved in it and it pivots around the essential question—war versus peace; brotherhood versus human slaughter. Any man or group of men attempting to understand the present world crisis without taking this fundamental fact into account is utterly blind to the deep realities of human thought. There may be related and contributing causes but they are only incidental to this first cause, "War!"

Fred B. Smith in Sermon, *The Christian Century Pulpit*; The Christian Century Press.

"I Will Fear No Evil"

Recently I was making a journey by train through a country of wild and rugged beauty. The landscape on every side was gorgeously green and flooded with a golden glory of sunshine. Suddenly it became dark as blackest midnight. As I tried to look through the car windows I could see nothing at all. But in spite of this seeming tragedy I was not afraid. I knew we had entered a tunnel. I knew that this tunnel was not a terminus, but a thoroughfare, that therefore we would soon pass into the sunlight again. Even so the Good Shepherd will not leave us in the dark valley. He will bring us through it into the sunshine. "Weeping may endure for a night, but joy cometh in the morning."

Clovis H. Chappell in *Sermons from the Psalms*; Cokesbury Press.

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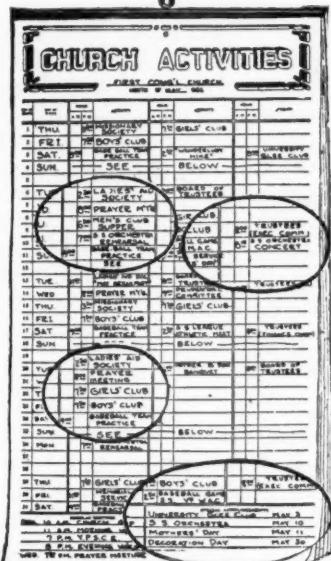
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The Way OF A Good Man

A Sermon

By Fletcher Nelson

Assistant Pastor West Market Street Methodist Church, South, Greensboro, N. C.

Scripture: Psalm 1

Blessed is the man that walketh not in the counsel of the ungodly, nor standeth in the way of sinners, nor sitteth in the seat of the scornful.

But his delight is in the law of the Lord; and in his law doth he meditate day and night.

And he shall be like a tree planted by the rivers of water, that bringeth forth his fruit in his season; his leaf also shall not wither; and whatsoever he doeth shall prosper.

The ungodly are not so: but are like the chaff which the wind driveth away.

Therefore the ungodly shall not stand in the judgment, nor sinners in the congregation of the righteous.

For the Lord knoweth the way of the righteous: but the way of the ungodly shall perish.

HERE come times when we much prefer, rather than speak, to remain silent and in reverence listen to the muffled beat of our heart. On such an occasion words are useless. Emotions and thoughts evoked are not easily communicated. They defy expression. While such moments as I speak of are brought about by a number of experiences, they nearly always come as we stand at the bier of a good man. The life which has gone seems to relieve for a period and it speaks. All that is most worthy of supreme devotion challenges us as we stand in the presence of Goodness. Likewise our failures, our inactivity, and our indifference condemn us. We stand in the presence of achievement. We see Goodness demonstrated. We recognize the success of Christianity. Let us consider what Christianity did for that life.

Most of us are nominal Christians. That is the least it should be. We were reared in a so-called Christian nation. Our background was presumably a Christian home. We inherited a diluted and foot-noted Christianity. Our efforts to keep it intact have been highly successful, and, while doing so, we have freely admitted that the principles of Christianity if rigidly applied to conduct would make of us better men. Yes, nominal Christians we are. The exceptions made to Christian principles have robbed us of zeal, of vigor, of force. Be-

cause we fail to set ourselves apart as definitely Christian we stand at the bier of a good man shamed and condemned.

"Follow Me"

Jesus expressed the essence of a good man's life in two words, "Follow Me". To the twelve those words meant a complete surrender—even to the taking up of their abode with Jesus. To others the words meant to actively identify themselves with the crusade for righteousness. Jesus did not mean for his followers to imitate or copy. That request was a challenge to every man to associate himself with that most worthy of seeking.

Today every man, sooner or later, hears that tender and appealing voice speak, "Follow Me." Some accept. Some refuse. The good man hears and heeds. He begins his pilgrimage and as he ends it he gives to the world a monument which convincingly bears testimony as to what Christianity can do for a man. What did the good man find in Christianity?

I. Sense of Direction

He found a sense of direction. Ours is a tumultuous time. Men are grasping and groping. A good man lives through several such times and even in his gloomiest hour his sense of direction never wavers.

Some time ago a group of young people found themselves lost on the shifting sands of Hatteras Island. The shadows of evening were falling. The tide was rising. Each successive wave majestically rolled onto the shoals and with an increased momentum it curled and threw itself foaming upon the sands of the beach where its energy was expended. The outer circle of each wave crept nearer the beach road. The young people were looking for a point which they knew was toward the south. There lived a friend whom they were to visit. Toward the south led home but what direction was south? A coast-guardsman, those human sentinels of the sea, purposely came by. Upon being asked, he pointed the way. He did not point out any of the experiences or dangers that would come to the group—he simply gave the direction. The young people followed and arrived safely.

Christianity does that. When Jesus

said, "Follow Me," he did not say the road was rough or smooth—valley or hill road. He merely said, "Follow Me." Through all kinds of experiences the good man knows Jesus is leading. He follows and the road leads home.

II. Power

Christianity does not stop there. The good man not alone knows the direction in which to travel. He finds sufficient power to travel in that direction through all kinds of weather and over all kinds of roads.

It is a strange paradox that ours is an age of power and we are weaklings. We reach into the clouds, draw electricity from them, and harness it. We dam a river and generate enough power to drive countless spindles. We drive steam shovels beneath the Hudson river. We erect an Empire State building. We find power to do all our work but we cannot find power to run ourselves. Homes break up. Officers of the law and government prove unworthy of confidence. A spirit of disregard for law sweeps our nation. And our passiveness sanctions it.

Yes, we are nominal Christians. The exceptions to Christianity in which we indulge have cut the connection with spiritual power. Oh, the experiences are often hard and the temptations are great. The heat of the sun is fierce, the load is heavy, the dust of the road fills our nostrils. In all our trials that same Master who said, "Follow Me," is near. The good man leans on him and wavers not.

Religion is not as mystical as some would have us believe. It is extremely practical. Religious development is subject to well defined laws. Increased power comes through repeated tests of available power. Spiritual power which is now ours would be lost if temptations did not come which taxed it. Testing times which tax to the breaking point create new power.

Let me make use of an analogy which is not exactly illustrative because the power of an automobile engine is limited. The less the incline of a hill the less the capacity of the engine is tested. Increase the incline again and again and greater is the strain upon the potential power of the engine—each successive test

demonstrates new capacities of the engine for generating power. Now suppose the engine, because of repeated impositions, would refuse to generate sufficient power to move the car up a still greater incline. The power of the mechanism would never be known.

So long as men call upon the inexhaustible source of spiritual power in times of difficulty no cross is too heavy nor is any road too rough. A good man never ceases to tap the source of power.

III. Hope and Comfort

Then finally Christianity gives to life something which gives meaning to both direction and power. It gives hope and comfort. What is there in life to comfort one other than Christianity? During the buoyancy of early maturity and the sturdiness of middle age there is the Comforter ever present to ease the pain, clear the sky. Then as life's shadows begin to lengthen how blessed it must be to find that hope fulfilled.

Scarcely some six months ago an insurance leader in the southland was on his death bed. He knew it. He had lived a useful and courageous life. During the last few days of his life he had his wife call in the doctors who had waited on him so faithfully and as they stood by his bedside he grasped each by the hand and in turn thanked them for what they had done for him. He then spoke the following day to his wife, his son, and his daughter. A day later he died.

Recently while talking to the son of a good man who had previously died, the son told me that the night before his father's death he had been called to the bed by the aging father and asked to send for the doctor to "ease the pain but not to prolong the death."

Yes, in the trying time the hope and comfort of the Christian religion come to the good man.

The Good Man

Christianity gives to the life of a good man direction, power, hope and comfort. Christianity too, gives to society a good man. Were I walking down a dark alley with valuable goods in my possession and were I conscious of being followed by a stranger, there is only one question I would like to have the answer to, "Is he a good man?" Good men are the strength of the world.

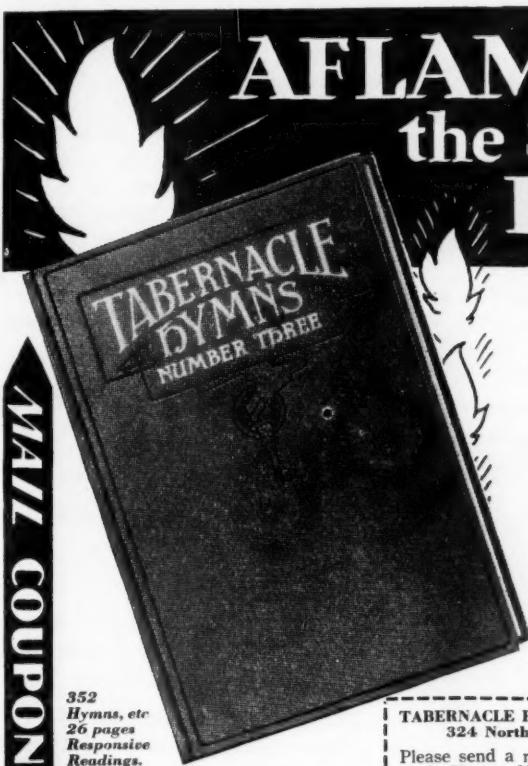
And how does the world know that a man is good? By that degree in which he reveals God. A good man is kind, sympathetic, and cheerful. A good man comforts others. He is unselfish in his concern for others and in the use of his possessions. A good man is generous. He is a leader for righteousness and is aggressive in fighting issues of evil consequence. A good man devotes his time

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to matters of first importance. He is always found in good company and has a regular place which he fills when institutions to which he belongs are conducting business. A good man loves.

And some day his Master says, "It is enough. You have worked long enough. Come on home." A good man is missed.

He that's liberal
To all alike, may do a good by chance,
But never out of judgment.
Beaumont and Fletcher

THE JOY OF PRAYER

One day on the railroad train I found myself in a car which was also occupied by about a dozen ladies belonging to a certain religious order. They wore the uniform of their order, and for the first hour or two were engaged in their devotions. Finally, one of them said to the others: "Now that we have finished our work, let us enjoy ourselves." Praying without ceasing demands that we make the joy as well as the work a prayer.

James I. Vance in *Sermons in Argot*;
Richard R. Smith, Inc.

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Dedication Of Choir

The following service of dedication was used in the English Evangelical Lutheran Church of the Redeemer, Lansing, Michigan. It was prepared by F. P. Madsen, pastor of the church.

In the Name of the Father and of the Son and of the Holy Ghost. Amen.

FORASMUCH as Almighty God has from all ages ordained that mortal man should sing with the lips of his mouth and from the depths of his heart unto praise and glorification of the only One who is worthy of our highest adoration, and inasmuch as music and singing provides a means whereby we may be lifted upon the wings of the Spirit into a truer and more perfect fellowship with the only begotten Son of God, we gather for the expressed purpose of the dedication of the choir of the Redeemer Lutheran Church.

Hear what the Word of God says in respect to the ministry of music:

"Sing to the Lord for he hath triumphed gloriously;

The horse and his rider hath he thrown into the sea." Ex. 15: 31.

"O give thanks unto the Lord, call upon his name;

Make known his doings among the peoples.

Sing unto him, sing praises unto him; Talk ye of his marvellous works." I Chron. 15: 8, 9.

"Sing unto the Lord, all the earth; Show forth his salvation from day to day." 1 Chron. 15: 23.

"Oh sing unto the Lord a new song; For he hath done marvellous things."

Ps. 98: 1a.

"Make a joyful noise unto the Lord, all the earth:

Break forth and sing for joy, yea, sing praises.

Sing praises unto the Lord with the harp

With the harp and the voice of melody.

With trumpets and sound of cornet Make a joyful noise before the King, Jehovah." Ps. 98: 4-6.

"Let the floods clap their hands; Let the hills sing for joy together."

Ps. 98: 8.

On the occasion when Paul and Silas were thrown into the inner prison and their feet made fast in stocks we read

(Acts 16: 25) "But about midnight, Paul and Silas were praying and singing hymns unto God." Subsequently they were delivered from their shackles.

Thus we see the important part that singing plays across the pages of God's Word, and the great medium of expression it has been from the very foundation of the world even unto our present day.

DEDICATION

Beloved, the call of the Lord to sing praises within His Holy temple and to bring His Gospel of everlasting life unto His people through song has come unto you.

Do you, therefore, promise that you will be faithful in the ministry of music of the Evangelical Lutheran Church of the Redeemer? If so, answer "Yes, by the help of God."

Answer: "Yes, by the help of God."

Do you, therefore, promise this day to dedicate your talents to the edification and beautifying of the service of His holy temple through the ministry of music? If so, answer, "Yes, by the help of God."

Answer: "Yes, by the help of God."

Upon these solemn promises, I do now declare and dedicate you to be the duly constituted organization unto the Ministry of Music of the Evangelical Lutheran Church of the Redeemer in the Name of the Father and of the Son and of the Holy Ghost.

Let Us Pray

Almighty and Everlasting God, Thou who from Ages to Ages hast found pleasure in the songs and praise of man, thou who hast commanded that we, thy children, should gather together singing and praising thy Holy name, we thank thee for those who this day are dedicating their talents unto thee in this service and we pray that thou shalt be with each and every one, assuring them that they shall not go unrewarded for their services.

We recognize, O Lord, that all we have is thine and pray that whatever talents we may have, that we may be moved to gladly surrender them unto thee through the same Jesus Christ thy

(Now turn to page 116)

Interviewing Jesus

By Alfred Doerffler

Dr. Doerffler is the pastor of Pilgrim Lutheran Church, St. Louis, Missouri. He developed this type of Sunday evening sermon to compel a new interest in the life and teachings of Jesus. There are many subjects such as Prayer, Soul-Winning, Judgment to Come and others which would be interesting subjects for such interviews.

IF Jesus Christ lived today he would be interviewed by the Press of all nations. The peoples of all countries would want to know his views on many important questions of the day. So I am going to imagine this evening that the Associated Press sent me to Palestine to interview Jesus of Nazareth.

Dispatches from Palestine have stated some remarkable sayings about Jesus. He has performed miracles, healing such as the lepers, and has opened the eyes of the blind, and even has raised people from the dead.

So I went to Palestine taking a boat at New York, which took me to Haifa, south of Tyre, at the foot of Mount Carmel. From Haifa to Nazareth is less than 20 miles. At Haifa I learned that Jesus was not in Galilee, but had gone to the neighborhood of Tyre and Sidon in Phoenicia. Reports stated that he was resting for a while and had his disciples with him.

There are two ways of getting to Tyre from Haifa, either by boat or by walking. No boat was on hand and it was rather doubtful when the next grain ship would come up from Alexandria, Egypt, so I decided to walk. It is a delightful stretch along the Mediterranean from Haifa to Tyre. The mountains almost dip into the sea at a number of places and very pleasing scenes come to view at every turn.

After a number of days I located Jesus of Nazareth with a group of men known as "The Twelve" or his disciples. I had no difficulty in approaching him. He makes no effort to get away from men. Therefore, the approach is easy.

He was dressed in the fashion of the day. There was nothing eccentric about his garments. He wore the close-fitting garment that is worn by the Orientals and over it he wore his mantle which, by the way, was of very fine cloth and had no seam from top to bottom. This mantle was the gift from some of his followers and had most likely been made by some of the women.

His features were clean cut. He had a real man's face. There was nothing effeminate about it. Above all, he had a pure face, in which there is no mark of sin. He had piercing eyes, indicating that he was

impatient with all hypocrisy and flattery, and determined to go about his work. Yet it was a friendly face, that even children drew near to him and men felt that he was a Friend to whom they could go in the day of need and find a sympathetic heart. Though friendly, yet at times it was very sad. He was touched by the sorrows and the troubles, and above all the sins of men. He was greatly grieved when his word was not believed. By miracle and by word he demonstrated his power and yet men were indifferent.

This Jesus of Nazareth is making great claims for himself. He says that he is the Son of God, who has come into the world. Naturally, such a claim sets every one thinking. Therefore, in my first interview I asked him about his mission and the purpose of his coming and why he left his eternal Kingdom to dwell among men.

"What do you," I asked the Lord, "consider to be your real mission here upon earth?"

He answered: "The Son of Man is come to save that which was lost." (Matt. 18, 11.) For this reason the publicans and sinners came to him and sat down at meat with him and his disciples time and again. I was told that the Pharisees objected to this familiarity, not observing that Jesus did not become like unto the publicans and sinners, but preached sin and grace to them. When Jesus heard that the Pharisees had said to the disciples: "Why eateth your master with publicans and sinners?" the Lord answered: "They that be whole need not a physician but they that are sick; for I am not come to call the righteous but sinners to repentance." (Matt. 9, 10-13.)

"Since you say," I continued, "that your mission on earth is to seek and to save that which was lost, what are you willing to do to save souls of men from perdition?"

"Behold," he answered, "we go up to Jerusalem and all things that are written by the prophets concerning the Son of Man shall be accomplished. For he shall be delivered unto the Gentiles, and shall be mocked, and spitefully entreated and spitted on: and

they shall scourge him and put him to death." (Luke 18, 31-33.) Then he added: "Greater love hath no man than this that a man lay down his life for his friends." "I am the Good Shepherd: the Good Shepherd giveth his life for the sheep." (John 15, 13; 10, 11.)

"But," I asked, "are you laying down your life for the entire world? Can any one come to thee and find salvation?" It was then that Jesus, moved with tenderest compassion, exclaimed: "Him that cometh unto me I will in no wise cast out." (John 6, 37.)

It is this that impresses one, Jesus is the Saviour of all. No matter how many and how great the sins of men, no matter how secret or public, anyone who comes to this Jesus with his burden of sin, confessing them, admitting that he has sinned and is pleading for mercy, such a one will find forgiveness of all sin, blotted out through his holy precious blood.

However I observed that some did not accept Him. Therefore, I asked: "Do you expect all people to accept you as the Great Prophet, the Messiah?

Do you really expect to find success outside of Palestine and the Jewish race?"

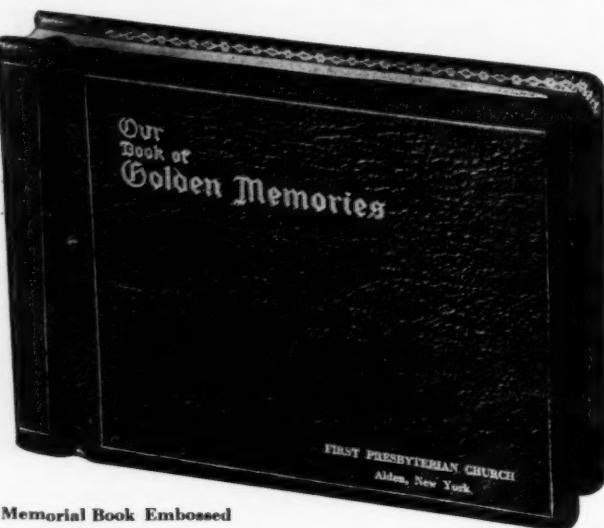
Jesus answered: "And I say unto you that many shall come from the east and west and shall sit down with Abraham and Isaac and Jacob in the kingdom of heaven: But the children of the kingdom shall be cast out into outer darkness: there shall be weeping and gnashing of teeth." (Matt. 8, 11, 12.)

What do you consider to be man's chief concern in this world?

Immediately Jesus said: "Seek ye first the kingdom of God and his righteousness; and all these things shall be added unto you." (Matt. 6, 33.)

You say that the seeking of the kingdom is man's chief concern. Why do you place such great value upon the soul?

Jesus answered and said: "What shall it profit a man if he shall gain the whole world, and lose his own soul? Or what shall a man give in exchange for his soul? For whosoever will save his life shall lose it; but whosoever shall lose his life for my sake and the Gospel's, the same shall save it." (Mark 8, 35-37.)



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A man may in the beginning find the world very alluring. There are many things in this world that we think we must have to be happy. When life is young and health is perfect, we are not so greatly concerned about our soul. We rather would seek pleasure and accumulate wealth. This we oftentimes do at the expense of our soul. But in the end there is not a man or woman who would not be willing in the dying hour to give up everything to gain their soul's salvation. But there is not enough money, nor enough good works, nor enough fame in any life, not even in the world, to purchase the salvation of a soul. Therefore, one of our hymn writers has said:

Could my zeal no respite know,
Could my tears forever flow,
All for sin could not atone,
Thou must save and thou alone.

You say that those who seek first the kingdom shall have all things added unto them. What assurance have we that God will provide for these things that we need now, food, clothing, and shelter?

It was then that Jesus stooped to pick a lily of the field which grow in large numbers in the valleys and on the hillsides and He said: "Consider the lilies of the field how they grow; they toil not, neither do they spin; and yet I say unto you, that even Solomon in all his glory was not arrayed like one of these. Wherefore, if God so clothe the grass of the field which to-day is, and to-morrow is cast into the oven, shall he not much more clothe you, O ye of little faith?" (Matt. 6, 28, 29, 30.)

What then do you consider to be the greatest folly that man can commit?

It was at this point that Jesus answered by way of parable, saying: "The ground of a certain rich

man brought forth plentifully: and he thought within himself, saying 'What shall I do because I have no room where to bestow my fruits?' And he said, 'this will I do: I will pull down my barns, and build greater; and there will I bestow all my fruits and my goods. And I will say to my soul, 'Soul, thou has much goods laid up for many years; take thine ease, eat, drink, and be merry.' But God said unto him, 'Thou fool, this night thy soul shall be required of thee: then whose shall those things be, which thou hast provided?' So is he that layeth up treasure for himself, and is not rich toward God," (Luke 12, 16-21.)

Which then are the outstanding dangers that confront the souls of men?

Jesus looked around about and he said: "How hardly shall they that have riches enter into the kingdom of God! It is easier for a camel to go through the eye of a needle, than for a rich man to enter into the kingdom of God." (Mark 10, 23, 25.) That is one of the dangers that beset the souls of men, love of money, the desire for material things.

But He stressed also another great danger when He said: "Beware of false prophets, which come to you in sheep's clothing but inwardly they are ravening wolves." (Matt. 7, 15.) "If any man say unto you, 'Lo here is Christ, or there' believe it not. For many shall come in my name, saying, 'I am Christ'; and shall deceive many. And because iniquity shall abound, the love of many shall wax cold." (Matt. 24.) With these last utterances He stressed the folly of being indifferent toward the truth. Many think that it matters little what you believe as long as you are sincere, but Jesus said: "I am the way, the truth,

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and the life: no man cometh unto the Father but by me." (John 14, 6.)

What then, briefly, do you demand of those who believe in thee and follow thee?

Three things he stressed:

First, your confession of him when he says: "Whosoever therefore shall confess me before men him will I confess also before my Father which is in heaven. But whosoever shall deny me before men him will I also deny before my Father which is in heaven." (Matt. 10, 32, 33.)

Secondly, He demanded a Christian, consecrated life, whereby we show our love to God when he said: "Ye are the salt of the earth: but if the salt have lost his savour, wherewith shall it be salted? It is thenceforth good for nothing but to be cast out, and be trodden under foot of men. Ye are the light of the world. A city that is set on an hill cannot be hid. Neither do men light a candle and put it under a bushel, but on a candlestick; and it giveth light unto all that are in the house. Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven." (Matt. 5, 13-16.)

And thirdly, he demanded faithfulness to his word as a sign of real discipleship for he said: "If ye continue in my word, then are ye my disciples indeed; and ye shall know the truth, and the truth shall make you free." (John 8, 31, 32.)

Noticing that my time was coming to a close, I asked Jesus of Nazareth this parting question: "In speaking of your mission to the world what is your final message to the sin-sick world?"

It was then that Jesus full of tender love declared: "Peace I leave with you, My peace I give unto you: not as the world giveth give I unto you. Let not your heart be troubled, neither let it be afraid." John 14, 27.)

"Therefore come unto me all ye that labor and are heavy-laden and I will give you rest. Take my yoke upon you, and learn of me; for I am meek and lowly in heart: and ye shall find rest unto your souls. For my yoke is easy and my burden is light." (Matt. 11, 28-30.)

We all are a sin-burdened people. These sins condemn us in the sight of God. If tonight all our sins would be known to those that are here with us, we would rush out of here hiding in shame. But God knows them and nothing is hidden from Him. But for these sins Jesus came into the world to pay, that we might escape the judgment. And tonight He offers to us forgiveness of all sins, assuring us full reconciliation with the Father through His blood. As we then repenting admit our transgressions, He gently lays His hands upon us, saying: "Thy sin is forgiven, go in peace, and sin no more."

Dedication of Choir

(Continued from page 112)

Son our Lord, who liveth and reigneth with thee and the Holy Ghost ever One God, World without end.

Triple Amen sung by Choir.

The Nunc Dimittis by the Choir.

The blessing of Almighty God, the Father, and the Son and the Holy Ghost be with you alway. Amen.

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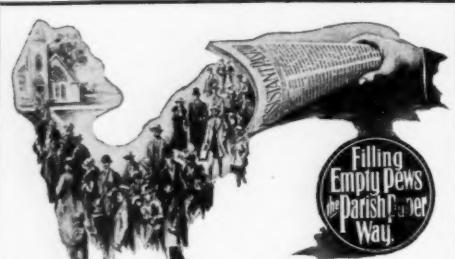
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That is a tragedy of sport.

Richard D. Dodge in *The Lesson Round Table*, 1931; Cokesbury Press.

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Unified Sunday Evening Service

By **Glen Eric Wiley**

We have heard much about the unified worship service. Here the principle is applied to the Sunday evening service. Mr. Wiley is the pastor of the Hyde Park Baptist Church, Cincinnati, Ohio.

FOR years the problem of attendance at the evening service has been a weighty one with the churches in Cincinnati. At the Monday morning pastors' conferences, this subject is always one that will bring forth a lively discussion. Suggestions are always listened to with the greatest interest, and now and then someone comes forward with a plan that has worked in his church. Immediately others attempt the same methods to see if they will work as well in one church as in another.

The problem has faced the Hyde Park Baptist Church for years, and many different schemes have been tried. For two or three Sunday evenings, the attendance would be larger, and then a

noticeable slump would occur. "We have a peculiar situation," has been heard many times. But who does not have a "peculiar situation"? Every church is just that. Certainly each one must work out its own salvation in this matter.

As the summer season was drawing nigh, and the old bug-bear of lean congregations faced us this year, the men met to consider the matter. What could be done? Certainly there were those that thought absolutely nothing could be done about it. But others argued that surely something could be done. There were churches elsewhere that managed to get a sizeable group out on Sunday evenings. It was under such conditions that the idea herein set forth was born.

The objection was raised that the young people were not willing to remain to the evening service, after they had attended their own B. Y. P. U. meeting, because they had to stay too long. The Young People's meetings were at six-thirty, and lasted one hour and fifteen minutes. The evening preaching service was begun at seven-forty-five, and was generally dismissed at nine o'clock. If the young people came to both services, that kept them here for two and a half hours.

The suggestion of eliminating the evening service, and allowing the Young People to continue with their services, met with hearty disapproval. Then someone had the happy thought of combining the two services. How was it to be accomplished? There was but one way, if the value of both services was to be retained. That was to eliminate as much of each service as could be done away with without injuring the most worth while in it. After a conference between the General Director of the Young People's work and the pastor, it was decided that the B. Y. P. U. services would begin at seven o'clock, all business matters omitted, the program being entered into immediately upon

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(9) **Bring** to bear upon the problem a wide range of experience as pastor and educator and consultant that is not possessed by any architect;

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convening, and the entire service lasting just forty minutes. Then the young people were to adjourn to the main auditorium, where the last five minutes would be given to the reading of the general secretary's report, announcements, and the singing of the final song. This final song of the B. Y. P. U. service was to be the first song of the evening worship and preaching service.

Just as in the Young People's services, some items were eliminated from the

evening preaching service, and it was compressed to just forty-five minutes. The one thing that was not shortened was the sermon. This suggestion came from the young people themselves. They insisted that at least thirty minutes should be given to the sermon. Promptly at eight-thirty, unless there was some unusual working of the Holy Spirit in the midst, we were to pronounce the benediction.

As an innovation, it was suggested

that on one night in the month, we should have a Bible Drama, instead of the regular sermon, but this was to be followed by a brief message from the pastor.

When the proposal was made before the church and the Young People, it met with hearty approval at once. In order to get a good start before the hot weather set in, the program was adapted in the spring, right after Easter, the very first evening being given to the presentation of the Bible Drama. That night there were three times as many people present as we had had at any previous evening service. Almost every young person remained for the service. We were jubilant.

That was the first Sunday in April. For three and a half months now, it has been just like that. There has been no abatement of interest, although the hot weather has been with us for more than a month. Whereas we usually went to our evening services in the summer, heretofore, with no expectation of seeing a congregation of any size, now we would be terribly disappointed if they were not there.

We have no cooling system in our church. On summer evenings it is uncomfortably warm. And yet this has had no appreciable effect on the attendance. We have four organizations of B. Y. P. U. work, ranging from the very little tots corresponding to the Primary Department in the Bible school, to the Adults. The Adult B. Y. P. U. organization, by the way, is the most active in the church. We follow the Southern Baptist plan of organization in that Union, calling it the B. A. U.

If this type of service will build up an evening congregation for us, it seems that it should be equally effective elsewhere. And, in view of the fact that it is reaching our Young People, we feel that it is worthy of all that it may cost in effort, planning, prayer and so forth. In fact, we see no reason why it will not do for an entire through-the-year program. If it will work in the hardest season of the year, surely it should be a success at any other time.

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A new, pocket-size, dry magazine has been launched from Buffalo, New York, by H. B. Milward, an experienced prohibition editor. It bears the unique title "U.S." The fall issue is packed with authoritative answers to the widely circulated wet claims regarding prohibition. The magazine is planned for quantity distribution and may be secured at a low price for use in your church or Sunday School.

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WHICH WAY RELIGION?

On the road from Westfield to Chautauqua, N. Y., there was pointed out to me recently a site on which there had once stood a house marked by this distinguishing feature. The rain which fell on the east side of the roof flowed ultimately into the Atlantic Ocean, while the rain that fell on the west side flowed ultimately into the Gulf of Mexico.

We stand today on a watershed of history. The years of exhaustion are passing. Whether the events of the future will flow down to another dead sea of civilization like that of 1914-18 or off into open waters upon which we may safely launch the ventures of a new age depends largely on the roof of religion

which we shall now build above the common life of men. Will it be a religion of escape from the problems of life or a religion of world-transformation? Herein lies the moral crisis of Christianity.

Justin Wroe Nixon in *The Moral Crisis In Christianity*; Harper & Brothers.

WHAT WE BORROW

A large test of any man's practical Christianity is made by his attitude toward what he borrows. "It is only a library book," is an oft-heard sentence that indicates less care of what has been borrowed from the city than the care which would be exercised if it were one's own. It is a height almost equal to Christ's second commandment when

one is as careful over what is borrowed as one is over what is one's own—as well as when one recognizes the Christian obligation of returning what one borrows; one may be a good bookkeeper, but one should not be a long book keeper, or umbrella keeper, or anything borrowed keeper. Thoreau said with modest pride that he returned a borrowed ax sharper than when he received it, and a tenant was proud to leave a house in a cleaner state than when he entered it.

Life is also borrowed. "Ye are not your own," and therein lies an added reason for making the most of life. To this is added the greatest of all reasons: "Ye are bought with a price," and that price was the life of the Son of God.

George Roberts in *The Heart of Words*; The Macmillan Company.

PRAYER A CONVERSATION

I believe in conversation—it is good to talk with friends. The bigger and the better the friends the finer the conversation. God is the friend *par excellence*. He speaks to me as I associate myself with Him in His physical expression through nature, in His social expression through His creatures, and most of all through His psychic or spiritual contacts in my own inner life, for in Him I literally live and move and have my whole being. Answering His word I speak to Him in the reverence, awe and admiration I feel in His presence in this mighty yet intimate universe of which I am a part, in thinking over with Him His own thoughts in my converse with His children, and most intimately in the inner motions of my own being pulsing in answering gratitude, desire and worship.

As I contemplate the throbbing life in this orderly cosmos, coming to its flower and fruit in the thinking, feeling and willing of men I am conscious of its fulness of life, thought, purpose and love in contact with myself—a personal friend to whose thought and affection I respond with answering mind and heart. That to me is the heart of prayer which ever of the myriad forms of expression it may take.

Charles Emerson Burton in *We Believe in Prayer*, Edited by Sidney Strong; Coward-McCann, Inc.

THE DYNAMIC OF CHARACTER

Benjamin Franklin tells us that the charm in Whitefield's speech was not his musical voice, not his stream of thought running clear as crystal, not his sudden electric outbursts, when that great man seemed on fire; the something that men have tried in vain to analyze, was his character—goodness and sincerity glowing and throbbing in and through words, just as the electric current glows and throbs through the connecting wires. Another such man, but lesser, was Lamartine. During the French Revolution, when the mob poured through the streets, sweeping before it the soldiers who opposed its progress, Lamartine made his way to the middle of the street and stood before the brutal leaders. So powerful was the influence of that good man's character, that, when the leader said, "Soldiers, we are in the presence of a man who represents seventy years of noble living," the rude mob uncovered. Afterward, when the insurgents laid down their arms, it was as a tribute to the superiority of character to guns and brute force.

Newell Dwight Hillis in *A Man's Value To Society*; Fleming H. Revell Company.

What Price Crowd?

By Richard Braunstein

HERE are some things that do not justify the prices we pay for them. Scholarship and reverence are often paid in exchange for the crowd. A popular preacher is not always a successful preacher. The really successful preacher is he who not only gets a crowd but a following. A permanent faithful minority is better than a transient majority.

The Christian church began in an upper room with a mere handful of disciples. The leaven, light, salt, of their influence is still at work.

A thought current in many circles is that the church has not understood her Master. Can this be possible? Has the church been on the wrong track all these centuries? We are told that the church should present a Christ more in harmony with the age. As a matter of fact there never was an age with which Christ was in harmony. Religious instruction has for its objective the harmonizing of an age with Christ. The age is not in harmony with the Great Teacher.

Might does not make right. Right makes right. Right, righteousness, is never expressed through majorities but through minorities. Many demands are made of majorities before they can be right,—deserve a hearing. Might, majorities, superior numbers must have intellectual background and cultural preparations. It must have the logic of history and experience as its argument in behalf of burning questions and current problems. Its social theories and philosophies of conduct must come out of the testing of the laboratory of daily thought and action. After that it may send its straw ballots on the wind. The crowd without Christ is nothing but dangerous. Christ in the midst of the crowd is civilization. Much of our religious thought and social readjustment is nothing more than straws in the wind, a ballot bereft of sanity and reason.

Because we entertain a fine scorn for majorities our audiences are limited in numbers. Popularize the Gospel in that sense in which it appeals to thoughtless persons and you cancel its purpose and nullify its objective.

Make the Christian ethic easy, roseate, comfortable, you create a race of mental and moral incompetents. Substitute balloon tires for Covered Wagons, smooth the trail of the prophets and pioneers, you may accomplish something but you are not making history,—you are not

making the history that has given us the world in its finer chapters and greater nobilities. It was a strenuous Gospel that gave us everything we count worthwhile. The things we treasure most in our national life, were born of sacrifice and travail.

Seven deadly sins of society are,—policies without principles, wealth without work, pleasure without conscience, knowledge without character, commerce and industry without morality, science without humanity and worship without sacrifice. A religion without a cross is not the religion that will redeem our times. Put the cross at the heart of our religious, social, educational, political,—all our programs and you regenerate the age. Discipline mind, desire, will, and you raise a race of giants. Take the easy road and the result is a race of pygmies.

In every age a noble group determined to submerge self and think of others. Not a large group. Large enough to rescue the rest of us out of the jungle,—to carry us along on the momentum of their sacrifice. Such are the Redeemers and Saviours of the world. Such are of the Kingdom of Heaven. "Men and women whom we build around an arch of triumph of our love and affection." For whom we build our Westminster Abbeys and Halls of Fame. It is not too late for potential cowards and possible cravens to join the great procession, the true Apostolic Succession.

What price audience? Need it be large? Sometimes we count the crowd. Sometimes we weigh the crowd. It is better to be weighed than counted. Census-taking leaves much to be explained. Promiscuous enumeration does not separate the sheep from the goats. It merely takes care of the mass with the gesture of a sharpened pencil and list of questions.

The things that count cannot be counted. They may be felt and appreciated. There is no arithmetic for noble thought and generous impulse. "Why was not this ointment sold?" That is not the point. The point is that it was not put on the market. What shall it profit the church if it gain the ear of the whole world with its sensational departures and theatrical programs and lose its own soul? Suppose that "a few can touch the magic string and noisy fame is proud to win them?" Grant



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that the people will gather in crowds to get what they want while "wisdom shows a narrow path with here and there a traveler?" What of it?

The inside story of progress and civilization is found in the classic incident of the scouts Moses sent to Canaan. Ten said that the land could not be taken. They pleaded for delay. Two of them favored an immediate advance.

As the story develops the ten were wrong and the two were right. That is more than an ancient tale torn from the pages of the past. As such it is valueless. It is the story of adventurous daring and heroic initiative that has always sent minorities into the unknown and small groups to essay the impossible. It is the narrative of progress all along the line of human action.

New Methods For Old In Unemployment Relief

By James Myers

Industrial Secretary, Social Service Commission, Federal Council of the Churches of Christ in America

INVOLUNTARY unemployment is a curse to the human race comparable in its effects only to the institution of chattel slavery. Unemployment, like slavery, must be abolished!

But until unemployment can be abolished, the victims of this economic disease must be supplied at least with the bare necessities of life. What is the most effective, the most self-respecting way in which this can be done?

I have seen the bread lines in this country, the giant "flop houses" where thousands of men are sheltered, the unremitting labors of the skilled case-workers of the social agencies, the emergency relief organizations with their relief and made-work programs. I have seen, too, the men sleeping on the ground in the parks and prone upon the sidewalks of New York; I have seen the bonus army with its shacks, many of which looked like make-shift dog kennels—a rusty sheet of iron for roof and a bed of straw; I have seen the shantytown of Father Cox's followers in Pittsburgh where men have dug themselves into the ground in a litter of abandoned foundations, and I have seen the untold misery of our coal fields. I have seen something, I think, of most of the varieties of the American dole, the efforts of private charity and public relief to meet the terrible strain of our widespread distress.

Unemployment Insurance

I must confess that it was a refreshing experience last May when I had the opportunity to inspect the Labor Exchange at Cologne, Germany, where 30,000 unemployed men and women a day are cared for in orderly and systematic fashion. The outstanding impression which I received as Dr. Barwasser, the Director, kindly showed me through the many departments, was the look of self-respect on the face of practically everyone as he waited for his weekly unemployment insurance benefit. The whole air of the Exchange was one of accepted, business-like routine. One sensed no stigma of charity in the transaction. The unemployed did not look

hopeless or even worried. They were not "down in the mouth." I could not get over it. "There is no doubt about it," said Dr. Barwasser, "the sense of security which comes with unemployment insurance—limited as it is—makes a great difference in the morale of the workers." I received similar impressions on pay day in the Labor Exchange in London.

Is it not odd that some people object to the proposal of setting aside reserves for unemployment insurance as a "dole" which they say destroys character and self-respect? Is it not still more strange that many people who object to unemployment reserves as a form of dole are often themselves the recipients during hard times of dividends which are paid from quite similar reserves set aside for the stockholders of a corporation? The latter practice is considered by them as "only common sense" and "an evidence of intelligent management."

To be sure, provisions for unemployment insurance, to the degree in which it may be paid for by the company or the state, would constitute an increase in total financial return to wage-workers. But who that is familiar with actual earnings of wage-workers doubts that they should have and are entitled to a higher total income?

Viewed from another angle unemployment insurance would merely tend to place wage-workers more nearly upon a footing with salaried workers whose remuneration is calculated on an annual basis.

The state of Wisconsin has adopted the first Unemployment Reserves law in America. Churches and ministers helped, according to reports from the field, the state bodies of Presbyterians and Congregationalists declaring in its favor and individual Baptist, Methodist and Episcopal ministers favoring it at hearings. Unemployment Reserve bills will be introduced in many state legislatures and in Congress this winter.

The Effect of Idleness

Having said so much in praise of unemployment insurance as over against the American dole of charity or public relief, it must be said that while unem-

ployment insurance is the best form of relief, nevertheless certain evils growing out of unemployment itself undoubtedly persist in spite of the best unemployment insurance plans. The worst of these evils is the effect on human beings of being idle. The Directors of Labor Exchanges abroad admit that after a long period of enforced idleness men suffer spiritual and mental as well as physical deterioration. Some go to pieces under the strain of anxiety which eventuates in despair. Some, on the other hand, lose the capacity or the desire for work.

Anyone close to the unemployed in this country will tell you that the same is true in America under our wholly different system of relief. It is not "the dole" which is to blame. It is in both cases the lack of regular occupation, the indignity of having little or nothing to do. Labor is a divine law of life. Without regular, creative work to do, human character tends in one way or another to lose its moral fibre. We can see this not only among the unemployed poor who cannot get work, but also among the unemployed rich who are not obliged to work. I should not favor such high payments in unemployment insurance or in relief—or in dividends—as would remove a man's incentive to work when work is available. The low benefits of unemployment insurance cannot be said to do this any more than does our American dole. But in both cases the opportunity to work is lacking.

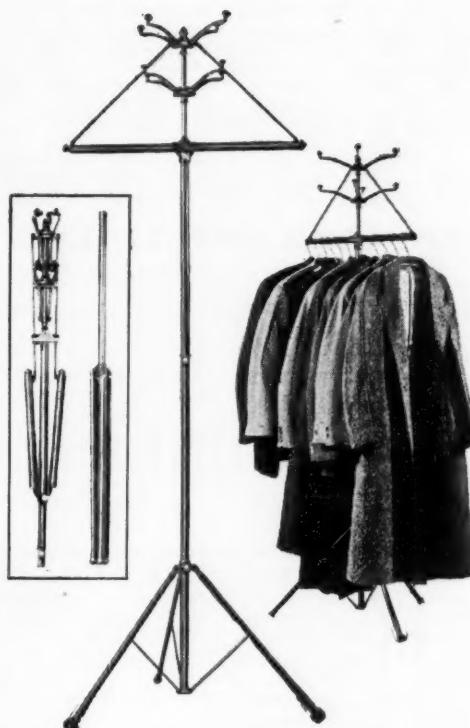
Opportunity to Work

When our economic system fails to supply this opportunity to work and government fails to launch adequate public works programs, here is a place for voluntary organizations to function in a useful if limited way. After many years of experience with the effects of unemployment in England a strong conviction has grown up that some opportunity for work must be supplied for the unemployed. As a consequence allotment gardens have been developed for summer work and workshops for winter occupation. Here is a particularly valuable suggestion for American social and religious organizations. Relief in food and clothes, even the opportunities for recreation, reading rooms, games, etc., and the educational classes which have been offered by the Y. W. C. A., Y. M. C. A. and the churches are not enough. Even our conferences and our efforts toward social legislation are not enough. Men and women want something useful to do. They want to work.

The English Quakers have helped to organize garden clubs in which 64,000 plots have been made available for the unemployed around principal cities and in the coal areas. The purpose has been "to save personalities from the despair and deterioration of being useless burdens on the community." Even a small plot of land where he can do useful, interesting work and raise fresh vegetables and winter supplies of potatoes for his family restores a man's self-respect. "He begins to feel himself back in a world of men with a job on hand."

Subsistence gardening, along similar lines, has been promoted on a wide scale in America during this last summer. Many churches have also made their kitchens available for canning of the products against next winter's need. It is not too late to arrange for canning fruits and vegetables which may be donated from nearby farms and estates. It would be well to lay plans now for a

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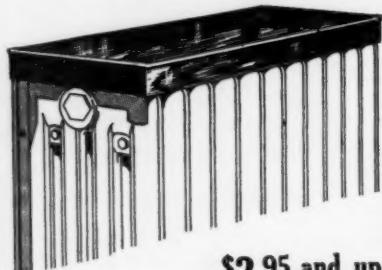
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The Work Shops

Emphasis on need of opportunities to work in the winter time as well, brought the development of work shops by civic, labor and religious organizations in Lincoln, England, and later in other cities and in South Wales (the latter under the Quakers). An empty store or the basement of a church is fitted up with work benches and tools, cobblers' lasts, hand looms, and other simple equipment. Instruction is provided and unemployed men and women are given the opportunity to repair their own furniture, make toys for their children's Christmas and small articles for the home, repair shoes, weave rugs, make dresses and clothing for their families and knit socks. Because the unemployed have at least a little cash from their unemployment insurance, they are able to pay penny dues and to pay for materials used. The articles produced may be used in their own homes or sold to members of the club at low rates. In some places a device for exchange of products has been arranged without the use of money. "Scrip" is issued or books kept in terms of the hours of work a person has put in at any kind of work—shoe repairing, clothing manufacture or repairs, furniture making, bread making; and in South Wales, potato raising and digging coal or cutting wood! The holder of credit for work he or she has done in any of these lines then "purchases" what he needs of the others' products. Professor Frank D. Graham of Princeton University has outlined a plan whereby such a device could be adopted on a large scale by American industry itself during times of unemployment. The practicality of such plans indeed raises basic questions whether our money and credit system could not be made to function more in harmony with the actual realities and possibilities of production. Here is some food for thought!

Since unemployed families would not otherwise buy articles sold or exchanged at the work shops, it is felt in England (where organized labor is most particular on such matters) that the work shops do not compete in sales or decrease the demand for regularly manufactured articles. "When a man has been out of work eight or nine years," said the Director of a Work Shop, "it is like giving him a new lease of life to make it possible for him to do creative work and see the results of his labor." In fact there have been many cases where men have gained new courage and begun to feel that life might be worth living after all. Some have been saved from actual suicide.

Could not many Y's and churches organize such shops this winter? The American Friends Service Committee has already started shops of this kind in some of the coal camps. Of course, our American unemployed have not even the small cash income of the English unemployment insurance, but with all our emergency relief, there are no doubt many men and women who are receiving at least a minimum of food who would be glad of the opportunity for self-expression, renewed hope and additional income or the advantage of exchange of products which can come through the work shops.

TO ALL PASTORS

When in need of additional letters or supplies for your Bulletin board (any make) just write for our Letter Catalog. We can furnish white letters on a black background. Or if your church does NOT have a bulletin, you should by all means investigate the Ashtabula Bulletin, a willing worker which will help you put over those winter fund raising campaigns, increase attendance and reach out for new members.

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Organizing the Unemployed

An interesting phenomenon in unemployment relief has appeared in the organizations of Unemployed Citizens Leagues in Seattle and other American cities, and one which may well spread to significant proportions. There is a special appeal in the opportunity for self-expression and the maintenance of self-respect when the unemployed band themselves together for mutual self-help and for organized pressure upon local, state and federal governments in favor of adequate relief measures.

A typical program includes the establishing of a headquarters in an empty store or other place, gathering of fruits and vegetables donated by nearby farms or the public markets and distribution to League members together with the milk and bread which are donated by bakeries and dairies. The investigation of all applicants is carried on by the League itself, checking with city relief lists. Cutting firewood for League members (trees donated by estates or state forests), educational open forums, social meetings and non-partisan political action, are all included in the program. Committees write to or wait upon municipal and state government officials seeking adequate relief, and give publicity in the press to their replies. This technique offers real opportunity to assure better relief in many places and especially to preserve and develop among the unemployed a self-respecting sense of "amounting to something" in the community—a precious human value which is usually so quickly and tragically lost by those who are out of work. Churches can help by offering leadership and helping to secure meeting places. Perhaps no greater Christian service could be done than to assist in this general movement.

Relief Not Enough

While we seek to utilize the best methods of unemployment relief, we should constantly remind our selves that relief is not enough. It is our principal task to abolish unemployment, to inspire the development of an intelligently planned economy in which there shall be work for all and in which all shall work. For work is a divine law of life.

Reprinted from THE WOMAN'S PRESS and the FEDERAL COUNCIL BULLETIN, Oct., 1932. Additional copies may be obtained from the Social Service Commission, Federal Council of Churches, 105 East 22nd Street, New York City. 4 cents each, \$1.25 a hundred.

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